

Christian Reflector.

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All communications, POSTAGE PAID, will be attended to.

HENRY J. HOWLAND, PRINTER.

From the Baptist Missionary Magazine.

JOURNAL OF MR. MYLNE.

Increases of Religious Interest—Conversions and Baptisms—Encouraging appearance of Native Youth.

March 9—20. A protracted meeting has been held in the Methodist Episcopal church for about two weeks. About 35 persons have professed to be converted, among whom are some of the most wicked sinners in Edina.

We labored with our Methodist friends throughout the meeting, and I trust, found in some good degree that it is good to labor for God, and with a single eye to his glory.

Some of our native boys have professed to feel that they are sinners, and to pray to God for pardon and a new heart. It was truly affecting to see some little heathen down on their knees in some corner, or below the benches. I went to some of them, when I saw them in the place appointed for those who desired prayer to be offered for them, and asked what was the matter, or what they did there. One told me he was distressed because he had such a bad heart, and wished good people to pray for him. None of them profess to have found peace, but some of them are quite serious, and I have the best reason to believe, return to the business daily to pray to God. A young girl, who has lived with us ever since we came to Edina, and whom we intended to instruct in hopes that she might be useful as a teacher in a female native school, has professed hope in Christ; also, Mrs. D., the wife of our present teacher. These mercies rejoice our hearts very much, and constrain us to thank the Lord for his goodness.

My health has been rather poor for a week past; partly, perhaps, from laboring at the meeting. I have been affected with chills and fever, and sometimes fear I shall be compelled to visit America for my health.

April 1 Sabbath. After the forenoon services, three persons related their experience of the grace of God, to the church, and were received as candidates for baptism. One case was postponed. Several other individuals seem awakened. Blessed be the Lord for what he has done, notwithstanding our very great unworthiness.

This morning seven candidates were baptized by Mr. Davis in John's river, and in the afternoon were added to the church. The Lord has almost surprised me with his goodness, and to his name be all the glory.

This evening preached to the church from 2 Pet. iii. 18. "But grow in grace," &c. Felt something of the importance of the subject, and although very feeble and languid, the Lord strengthened me, and granted me more than usual liberty.

One of our native boys named Sama, wept very much at the baptizing this morning. To-night I took an opportunity to converse with him alone, and asked what he had done, thinking that he had done some bad thing recently, that distressed his mind, and specified a number of things; but found out at last, that it was on account of the general course of rebellion he had seen himself chargeable with, in the sight of God, in days past. When I called him into my room, I said, "Well Sama, how do you get along?" He answered, "I love to do good all the time." "Do you think God has given you a new heart?" "Yes I think so." "Do you think God loves you?" "Yes." "How is it that God loves you and gives you a new heart, when you do so bad all the time as to make you cry so much, when you think of it?" "I beg him." "But suppose you steal from some one, and then beg him to forgive you, this is no set the palaver; you must pay plenty." He saw the force of the illustration, but was at a loss to tell how God could pardon sinners: this I endeavored to explain. I asked what he prayed for, when he spoke to God. He said, "I beg his pardon, and I thank him." Here I specified a number of things he should ask God for. He replied, "That be thing I say all time." "When you go to pray to God do you feel happy?" "Yes, I feel good sometimes." I had a conversation with Sama some days ago, with which I was much surprised and pleased. He told me that he had got a new heart, and loved God; in other words, to be a marked progress in divine things. There is an artless sincerity and docility about him that is very pleasing, and I cannot but hope the Lord has indeed given him a new heart. He is about 12 or 13 years of age, and has been with us nearly two years. His deportment has been uniformly correct for his years, and nothing could ever be laid to his charge. He possesses talents that will make him useful, and says he wishes to go back among his countrymen and tell them about God and the way of salvation.

10. To-night Mr. Clark had a conversation with Sama in his room, and asked him to pray: he did so, in a manner that surprised Mr. C., who remarked to me, that so far as he could judge of a person's Christian character from his prayers, he did not want better evidence than he had seen in him. Several of the other boys seem to be "not they longer." Lord, "thine arm is not shortened." O strengthen our faith, that we may yet see greater things than these, and that this may be the first fruits of an abundant harvest. Amen and Amen.

11. The prejudices of the natives against educating their children, seem to wear away by degrees.

We had a visit lately from four head-men or kings, as they are called, viz Sante Will, King John, Bob Gray, and Bagay, who is expected to succeed the late King Gray, as king of the country about Little Bissa.

They seemed pleased with our operations. King Sante Will boasts of being the first to encourage us in our work, by entrusting two of his sons to our care. On this score we are indeed indebted to him for he had we not gained and retained his confidence, in all human probability the cause would have had to struggle with still greater difficulties.

With regard to the mission generally, I see no cause for discouragement in any respect, all things considered. The success, it is believed, is as great as could have been reasonably expected from the amount of labor, and the many imperfections that cleave to it; and if our churches have only the right spirit, they will never want either *men or money*; or lament at last, that they have labored in this field in vain.

From the Eastern Baptist.

NOTES BY THE WAY.

BROTHER WARREN: As you know, I have recently enjoyed the pleasure of a visit to your place at Brunswick. You enjoy a truly delightful situation; your village is certainly one of the most flourishing which I have visited in these hard times. I can but hope that the faith of your dear people is in a state quite as perceptible, from its fruits, as the industry of your beautiful village. After parting with you I enjoyed a few hours in calling upon my old friends in Brunswick. It is gratifying to witness the improvement which a few years has wrought in the *eternal* appearance of that place. And then, again, it is delightful to believe that, during my absence of five years, many souls have been converted to God. Yet, it is painful to behold the desolations which have spread themselves within the limits of our Baptist churches. Father Titcomb, from age and infirmities, retired from his ministrations at the Holy Altar—the 2d church desolate of the preaching of the word! Well has my esteemed friend, Deacon Dunning, said to me, "except the Lord build the house the workers labor in vain." I was happy to learn that this little band are in the habit of assembling to pray for the peace of Jerusalem. May the Lord appear for them. Their house of worship is, in my memory, a halcyon spot, for there I was accustomed, while I resided within the shades of Bowdoin, to participate in the service of God. What a change hath time wrought. I had a pleasant interview with Professor Cleveland, who, despite the evident approach of age, appears to retain the full vigor of a capacious mind. My virtues were invited by all who receive instruction from his lips. From Brunswick, I proceeded to Bath. Here I called upon our beloved Bro. Stearns, and was welcomed to his hospitality. The church under his care are enjoying a good state of feeling—have of late, had no *spiritual* revival, although a few additions have been made. It is worthy of remark that Brother Stearns is the first and only minister whose labors this people have ever retained, although brought into existence under his labors more than twenty-five years ago. Is it not singular that a pastor and people should be so long connected and happy in this latter day? A. J. W. S.

Bath, July 6, 1838.

SUBLIME SCENE.

We had intended to present our readers with the following most interesting and sublime moral (*political*?) scene, from the journal of Thome & Kimball, before this; but our present No. coming so soon after the 1st of August, 1838, may render it timely as a description not only of what occurred in Antigua two years ago, but of similar scenes which probably occurred in Jamaica and Barbados on Tuesday night last.

The population of Antigua is 37,000; 30,000 were slaves until Aug. 1, 1834; 4,500 are free people of color and 2,500 are whites.

To convey to the reader some idea of the manner in which the great crisis passed, we give the substance of several accounts which were related to us in different parts of the island by those who witnessed them.

The Wesleyans kept "watch night" on the 31st of July. One of the Wesleyan missionaries gave us an account of the watch meeting at the chapel in St. Johns. The spacious house was filled with the candidates for liberty. All was animation and eagerness. A mighty chorus of voices swelled the song of expectation and joy, and as they waited in prayer, the voice of the leader was drowned in the universal acclamations of thanksgiving and praise, and blessing, and honor, and glory, to God, who had come down for their deliverance. In such exercises the evening was spent until the hour of twelve approached. The missionary then proposed that when the clock on the cathedral should begin to strike, the whole congregation should fall on their knees and receive the boon of freedom in silence. Accordingly, as the loud bell tolled its first note, the immense assembly fell prostrate on their knees. All was silence save the quivering, half-stilled breath of the struggling spirit. The slow notes of the clock fell upon the multitude; peal on peal, peal on peal, rolled over the prostrate throng, in tones of angel's voices, thrilling among the desolate chords and weary heart-strings. Scarce had the clock sounded its last note, when the lightning flashed vividly around, and a loud peal of thunder rolled along the sky—God's pillar of fire, and trumpet of jubilee! A moment of profound silence passed—then came the burst—they broke forth in prayer; they shouted, they sung, "Glory," "Alleluia," they clapped their

hands, leaped up, fell down, clasped each other in their free arms, cried, laughed, and went to and fro, tossing upward their unfettered hands; but high above the whole there was a mighty sound which ever and anon swelled up; it was the utterings in broken negro dialect of gratitude to God.

After this gush of excitement had spent itself and the congregation became calm, the religious exercises were resumed, and the remainder of the night was occupied in singing and prayer, in reading the Bible, and in addresses from the missionaries, explaining the nature of the freedom just received, and exhorting the freed people to be industrious, steady, obedient to the laws, and to show themselves in all things worthy of the high boon which God had conferred upon them.

The first of August came on Friday, and a release was proclaimed from all work until the next Monday. The day was chiefly spent by the great mass of the negroes in the churches and chapels. Thither they flocked "as clouds and as doves to their windows."

The planters informed us that they went to the chapels where their own people were assembled, greeted them, shook hands with them, and exchanged most hearty good wishes.

The churches and chapels were thronged all over the island. At Cedar Hall, a Moravian station, the crowd was so great that the minister was obliged to remove the meeting to the neighboring grove.

At Grace Hall, another Moravian station, the negroes went to the missionary on the day before the first of August, and begged that they might be allowed to have a meeting in the chapel at sunrise. It is the usual practice among the Moravians to hold but one sunrise meeting during the year, and that is on the morning of Easter; but as the people besought very earnestly for this special favor on the Easter morning of their freedom, it was granted to them.

Early in the morning they assembled at the chapel. For some time they sat in perfect silence. The missionary then proposed that they should kneel down and sing. The whole audience fell upon their knees, and sang a hymn commencing with the following verse:

"Now let us praise the Lord,
With body, soul, and spirit,
Who doth such wondrous things,
Beyond our sense and merit."

The singing was frequently interrupted with the tears and sobbings of the melted people, until finally it was wholly arrested, and a tumult of emotion overwhelmed the congregation.

During the day, repeated meetings were held. At eleven o'clock, the people assembled in vast numbers. There were at least a thousand persons around the chapel, who could not get in. For once the house of God suffered violence, and the violent took it by force. After all the services of the day, the people went again to the missionaries in a body, and petitioned to have a meeting in the evening.

We were also informed by planters and missionaries in every part of the island, that there was not a single dance known of, either day or night, nor so much as a fiddle played. There were no riotous assemblies, no drunken carousals. It was not in such channels that the excitement of the emancipated flowed. They were as far from dissipation and debauchery, as they were from violence and carnage. Gratitude was the absorbing emotion. From the hill-tops, and the valleys, the cry of a disenthralled people went upward like the sound of many waters "Glory to God, glory to God!"

From the Temperance Journal.

LIQUOR SELLERS' MEETING.—No. 3.

The report continues thus:

"In judging of the expediency and the policy of a law, we must bear in mind, not only its proximate effects, and its particular or specific object, but also the power which it arrogates, the nature and extent of its assumptions."

"The principles of the license law, the power which is asserted by it, unquestionably go the length of dictating what shall be the material and fashion of our apparel—in short, of making and enforcing a complete code of sumptuary laws, which have ever been odious to, and execrated by freemen. Are the people of Massachusetts ready and willing to submit to this? Is this compatible with the import and intendment of the language of the preamble to the constitution of Massachusetts, 'with the power of enjoying in safety and tranquility their natural rights, and the blessings of life?' Or with the declaration of the Bill of Rights, 'All men have certain natural, essential and unalienable rights, among which is that of seeking and obtaining their safety and happiness?' We put it to every man to say whether he has ever imagined that his domestic enjoyments were all dependent upon the mere sufferance of our general court? Is he ready and willing, by tacit acquiescence, to justify, to sanction, and to authorize any interference with the management of his household affairs, which may comport with the temporary caprice of legislators, clothed with a little 'bribe authority?' Has he no homebred, fireside rights, which must not be invaded, and which it was never intended by the framers of the constitution, should be subject to legislative surveillance and control? If he have such rights, and hold them dear, he should guard them with vigilance, and resist the first attempts to infringe them at the threshold. Every concession to arbitrary assumption, every tacit acquiescence in the exercise of power usurped, every unrebuked substitution of the mere will of man, in the place of delegated authority, encourages, and is almost invariably and universally followed by more aggravated and intolerable encroachments. A tame submission to usurpation, but invites and deserves its consequent course."

"If it be true, as has been asserted, that the people have, heretofore tacitly assented

to the operation of laws which involve the right to make and enforce the execution of sumptuary acts, and that if the power to make and enforce such acts, was not granted in terms by the constitution, it has been established by prescription; it is, we apprehend, also true that the people have not been aware of the fact, they have never, before the passage of the present license law, been alarmed by the abuse of the power, or witnessed the necessity of adopting measures to protect themselves against its practical effects, or as a security against prospective abuses, for which this may be adduced as a sufficient warrant, a recorded precedent."

We can scarcely realize that the passage of a wholesome law for the prevention of crime and pauperism, and a prodigious aggregate of personal and domestic misery, has given occasion to such a paragraph as this. Are the members of the Committee willing to abide by the opinions and assertions herein contained? How manifestly absurd the comparisons between sumptuary laws for the prevention of luxury and extravagance and the present license law! For example, laws were passed in the reigns of Edward III., Edward IV., and Henry VIII., against long pointed shoes, short doublets, and long coats. But it was never imagined for a moment, we believe, that a man with a short doublet would be more apt to murder his wife, than a man with a long one. It was never supposed that a long coat or long pointed shoes, would, in a peculiar manner, stimulate the wearer to the perpetration of every crime in the decalogue and out of it. The use of intoxicating drinks is a matter *sui generis*. The consequences of that use are, and ever have been, fatal to the peace and prosperity, not only of individuals, but of states and empires. Misery and crime, poverty, disease, insanity and death flow from this prolific source. The dimensions of our penitentiaries, houses of correction, county jails, state prisons, and lunatic asylums are, and ever have been, necessarily expanded, to a very great extent, to accommodate the customers of the distiller, the importer and the retailer. All these matters are perfectly familiar to the mind of every member of the Committee who has set his name to this report. We appeal to that Committee and to every member of that Committee, if it be a perfectly ingenious course thus to mislead the public mind by mingling these matters, so entirely unconnected in their character? Is it a perfectly upright and dignified course, thus to compare a law for the prevention of pauperism and crime, arising from drunkenness, with sumptuary laws, regulating apparel, and thus to stimulate and excite the people into active opposition to a law passed by more than two thirds, in both branches of the Legislature, and readily approved and signed by the chief magistrate of this Commonwealth?

But let us suppose this law to be a sumptuary law. Sumptuary laws, say this learned Committee, "have ever been odious to, and execrated by freemen." This is a bold assertion and a false one. Sumptuary laws have been enacted under every form of government, and in the opinion of Montesquieu, are particularly appropriate in democracies. We recollect a remarkable example of sumptuary legislation, which, for its connection with the temperance reform, we take the liberty of introducing in this place. Five hundred years before Christ, Zaleucus, the lawgiver of the Locrians, prohibited the use of wine to all sick persons, unless prescribed by a physician. In the days of Sir W. Blackstone, a law remained unrevoked upon the British statute book against excess in eating. "The Venetians are, and ever have been, remarkable for their sumptuary laws. Sumptuary laws were also very numerous among the Romans. By the Lex Orchia, the number of guests at feasts was limited. In our own Commonwealth, we have examples of this species of legislation. Undoubtedly in Rome as well as here, not under 'despotic' but republican governments, there have not been wanting 'freemen' to whom such laws were 'odious.' Laws which do not quadruple with our own notions are certainly odious, especially to freemen—sometimes to slaves."

And now, we utterly deny that the license law is a sumptuary law, or that, in its design, it has anything in common with a sumptuary law.

All sumptuary laws relate to expense and the cost of living. That law which prevents intemperance is very likely to promote thrift, so is that law which prevents gaming. But the design of a Legislature, in the enactment of laws against intemperance, is of a higher and holier nature, than when legislating upon matters purely sumptuary—the prevention of domestic misery and of all imaginable crime, is the object in view. Legislation upon this matter is human enforcement of God's commands; and, as drunkenness notoriously leads to the perpetration of all crime, to legislate against drunkenness is to legislate against murder, and arson, and burglary, rape, and every crime in the statute book. How very insignificant, therefore, the labors of this Committee of the liquor sellers to let down this important act of moral legislation to the level of a sumptuary law!

We are sorely struck by one question put by this Committee in relation to the vendors of intoxicating liquor—"Has he no homebred, fire-side rights, which must not be invaded?" Merciful God! We utter this exclamation with the profound reverence—and had not the poor, miserable drunkard his homebred, fire-side rights, which ought not to have been invaded? And were they not as effectually invaded, by spreading temptation in that poor man's path, as by vending the means of ruin at his cottage door? No gloss of man's contrivance can give, for any length of time, a false construction to a matter so exceedingly palpable as this. We have more words for this Committee.

Common Sense.

GERRIT SMITH'S LETTER TO JOHN TAPPAN.

My answer to the question, whether your Board should send collecting agents to the South, may be anticipated from what I have already said. If your Board were to deal fairly with them, slaveholders would not give to its treasury; and, again, they have nothing to give to it. Justice precludes generosity, and their first duty is to render justice to their plundered slaves.

The pamphlet you sent me says "one important question to be settled on this subject, is, how much of sin must be involved in the acquisition of a man's property before we shall be bound to reject it?" But if I am right in my general proposition, that God requires his treasury to be kept open, then this is not a question to be settled. It has been shown that he has a more excellent way to shut out improper gifts from his treasury than to depend on the fallible discrimination of its keepers. I admit that there may be cases in which this discrimination might be properly exercised; and I have in the first part of this letter supposed a case, the case of a thief—in which it would be right to close the treasury of the Lord. The question may be put to me: "but if the slaveholder be as clearly a robber as you say he is, why should not the Lord's treasury be closed against the gifts of the South, as well as against the gift of the thief in the case supposed?" I answer, because, in the first place, the people of the South are not all slaveholders; and because, in the second place, some of the gifts of the slaveholder may, by possibility, consist of property honestly acquired. For instance, a slaveholder may labor a day for his neighbor, and the wages he received might be as honestly acquired money as ever passed into any man's pocket. Now, whilst I maintain that even those wages—the only shillings, perhaps, which he ever honestly obtained—should be paid to his wronged and robbed slaves, I am, nevertheless, not prepared to say that they should be rejected, if he should offer them to the Lord's treasury. Were we, however, to admit that the slaveholder's gifts should be rejected, (and I would not be positive that they should not be) it does not follow that the obligation to employ the scripture method to which I have referred, of keeping improper gifts out of the Lord's treasury, is at all diminished. As I have already suggested, the employment of this method would probably supersede that of any other. At any rate, no other need be resorted to until this has been tried, and has failed.

The pamphlet proceeds to say: "perhaps there are few men in any department of business, whose property has not been to some extent and in some manner increased by some wrong course of proceeding, either known or unknown to themselves." This is said to prove that a religious society may as well get money from slaveholders as other men. I admit the truth of what the pamphlet here says, abhorrent as is the purpose for which it is said. But it certainly does not follow this admission, that the property of other men is as clearly and generally the fruit of robbery, as is that of slaveholders. It is certainly not a large portion of the holders of property in the State of New York who are robbers; but it certainly is a large portion of the holders of property in the State of Alabama who are. If, however, your Board think that the property of the State of New York is very generally obtained by robbery, then, instead of making this a reason for not dealing faithfully with their Alabama patrons, let them, besides telling of these patrons that God hates robbery for sacrifice, tell the same truth to their New York patrons also.

Your Board would perhaps be reluctant to deprive itself of the patronage of slaveholders, as it surely would do were it to take the Bible for its guide, and to tell them that God hates robbery for sacrifice. "And Amasaiah said to the man of God, but what shall we do for the hundred talents, which I have given to the army of Israel?" And the man of God answered—the Lord is able to give thee much more than this." (2d Chron. 25, 9.) If your Board apprehend that their funds will suffer loss by their faithful dealing with slaveholding contributors, let them be consoled with the reflection, that the Lord can much more than supply the loss. He can raise up for your Board better friends than slaveholders are. He can Himself be its better friend—better than He has ever been, and better than He will consent to be, whilst the Board continues its fellowship with slaveholders.

But a rupture between your Board and the slaveholders would not be decreed by the Board alone. It would be decreed by the slaveholders also. It the friendly relation which now subsists between the Board and the slaveholder gives the Board access to his pocket, it is productive of no less advantage to him. The keepers of the Lord's treasury released the Jew for a given sum, from all obligations to subsidize his parents. But the treasury was not the only gainer by this arrangement. The terms of the commutation were doubtless very favorable to the wretch who cast off his helpless parents. The sum was fixed on by the keepers of the treasury, as the price of the triumph of avarice over filial piety, was, no doubt, temptingly small. So also the sums which the slaveholder pays to benevolent and religious institutions, and the payment of which, answers the claims of the christian public upon him, and authorizes him to continue to rob the poor, because his robbery accrues to the benefit of these institutions, are very small, compared with the whole amount of his robbery. His contributions to these institutions are a cheap way for the slaveholder to maintain his hold on the public respect. He thereby gets these institutions to endorse his character, and to give him a place not only amongst the friends of humanity, but amongst the disciples of the Saviour. Let these institutions but withdraw their favor

from him, and, it may be, that he can devise no method for holding up his head in the world less costly than that of putting away his giant iniquity.

I need say no more to explain my views of the duty of your Board in the matter under discussion. I believe the Holy Scriptures justify the following propositions:

1st. The Lord's treasury is not the place for money which is fraudulently obtained. 2d. Such money is not to be kept out of his treasury by an inquisitorial examination of the character of the gifts which are offered to it, and by the adoption and enforcement of rules for the absolute exclusion of a portion of them. 3d. It is to be kept out by faithful and scriptural appeals to the corrupt contributors to it; by throwing them back upon their own consciences; and by rebuking the unacceptableness of their offerings. It may be asked what authority I have for assigning to the keepers of the Lord's treasury the duty described in the 3d proposition? I do not assign it to them exclusively; though it must be obvious, that there are especial reasons why they should perform it. It is said that they were prophets who ministered these reproofs for wrong giving, to which I have referred? Grant it. But is it not altogether probable, that those reproofs were taken up at the lips of the prophets and reiterated by many? And even were it true that such reproofs should come from public teachers only—does not your Board abound in public teachers? But it is not true that they should come from any class of persons exclusively. If God says that he hates robbery for sacrifice, then it is the duty of us all, and especially of the directors of benevolent and religious societies, to impress this truth, as we have opportunity, on those who are guilty of bringing the fruit of robbery to the treasury of the Lord.

I cannot close this communication without saying that I greatly respect and love your Board. It comprises some of the wisest and holiest men of the land. It is entitled to that confidence of the Christian public, which it has so long enjoyed. Grant, very great, and lamentable, as is its error in respect to slaveholding contributions to the Lord's treasury, it is not to be rejected because of it. It is to be delivered from this error by the plain and affectionate dealings of its friends, and the blessing of the Lord upon that dealing. It will be delivered from it, and that speedily; and when it is, it will be incomparably more prosperous than it ever has been; for it will then be incomparably dearer than it ever has been to the heart of piety and to the heart of God.

I scarcely need say that I have not written this letter to increase my stock of public favor. Small, exceedingly small, as is this stock, I nevertheless have no solicitude to increase it. We are better off with little than with much of this dangerous possession. My plain remarks on the character of the slaveholder, and other topics will doubtless give offence. The only apology I have to make for them is, that they are truth, and truth that needs to be spoken.

I do not, my dear friend, that some of the positions and sentiments in this letter will be surprising, if not indeed offensive, to yourself and many other good men. A few years hence, however, and these very positions and sentiments will be suitable to you and their eyes. A few years hence, and the arguments in the pamphlet before me, ingenious and plausible as they are, will be found to weigh nothing against the plain teachings of humanity and revelation. A few years hence, and Christians will see and admit, that the religion of slaveholders is one of the greatest abominations under the sun. A few years hence, and all Christendom will agree, that the most atrocious and enormous of robbers is the slaveholder. A few years hence, and the missionaries in the employment of your Board will refuse to subsidize on contributions, which are bedewed with the tears, and red with the blood of the poor innocents. A few years hence, and the members of your Board—those of them, at least, who reside in the free States—will deeply sympathize with their poor, crushed, enslaved brethren, and will "remember them that are in bonds as bound with them"—as if their children, or even their own selves, were bound with them. And how manifest is it, that, when they shall have this gospel measure of sympathy, they will as soon consent to drink their own children's blood, as to send agents after southern plunder! Were your beloved children scattered through the slave States, wearing the galling yoke of slavery, and employed in reaping down those blood-stained fields, from which the cry of "hire kept back by fraud," is continually entering "into the ears of the Lord of Sabaoth," you would as soon consent to be their murderer, as to solicit from their oppressors contributions to the Lord's treasury. But the slaves of the south are the children of others. Ah! and because they are the children of others, and not your own, may you therefore pursue an opposite course? I am persuaded, that you do not so interpret our holy religion.

God grant, my dear friend, that not a few years, but even a few months, shall pass away, before you are found breasting that corrupt public sentiment, which sanctions the fellowship of the church—of benevolent and religious societies—with slaveholders. God grant that we may very soon the beloved name of John Tappan enrolled amongst those, who are willing—not in the wanton and malicious spirit of which our enemies falsely accuse us—but for truth's sake, and humanity's sake, and Christ's sake—to call the slaveholder a robber and the worst of robbers.

With great regard,

Your friend,

GERRIT SMITH.

"Carry the Sabbath with you into the week.—You have many thoughts of the world on Sabbath-days; have as many thoughts of God on week days."

LEICESTER SABBATH SCHOOL.

To the Editor of the Christian Reflector:

At the late Annual Meeting of the Leicester Baptist Sabbath School Society, the following resolution was adopted.

Resolved, That the Secretary's report be accepted, and a copy of the same be forwarded to the Editor of the Christian Reflector for publication.

To the Leicester Baptist Sabbath School Society, your Secretary would present the following

REPORT.

The Sabbath School sustained by this Society has been in continued operation nearly eight years. The amount of good that may result from these efforts cannot now be enumerated. Of those who have been connected with the school as pupils, some the last year have been engaged as teachers; others have gone from the school, some to the adjoining towns, numbers to the neighboring States, others to the far West, that portion of our common country ultimately destined to give laws to the nation, and a number have gone to Eternity.

The influence of this school has already expanded. And when we reflect that a single mind may stamp its own image on many, and that the moral influence of one generation is transmitted to the next, the influence of that to the succeeding, the succeeding to a succession of ages to come, and the whole at last to be conveyed to Eternity without loss, the influence of this one school must ultimately be great. A single teacher, even in this school, may originate a train of consequences, though exceedingly humble at first, like the rill as it glides onward, gradually increasing, until its broad deep waters form the mighty river rolling all its vastness into the ocean of Eternity. If all this is true of a single teacher or a single school, what a moral grandeur clusters around the whole system of Sabbath School instruction spread out as it may be over the whole region of the Christian World.

The connection of influences and consequences is just as certain in a bad cause as in a good one. The influence of one bad man may be as extensive as that of a good one, may be perpetuated as long, may form as broad a river of consequences, but its dark and turbid waters roll into the gulf of perdition, and not into the ocean of Bliss.

Here then the impression cannot be resisted that moral instruction is as important and as useful as instruction of any kind whatever, nay, infinitely more so. Our children and the rising generation will be educated. We may be indifferent, make no provision for their instruction, still they will be educated. An ample number of teachers are already provided. The thieves and drunkards and profane-swearers in our streets will teach our children the primary lessons, and the convicts in our State Prisons may complete the course, and some of them may participate graduate on the scaffold. Instructed by such teachers, they will come upon the stage of action "miserable criminals," useless to themselves and the public. Is this right? Is it necessary? By no means! We may educate them ourselves in the right way. We can send them to the Sabbath School, and by our influence and efforts, sustain the school for the good of our children. Trained up thus, their minds will be, in a great measure, "withdrawn from vice" and fitted for usefulness, and virtue, and happiness. Moral instruction is adapted to produce this difference in character. The history of the Sabbath School Institution is a demonstration of the fact. But we may appeal to other Institutions where moral instruction is imparted, with the same confidence.

Prof. Stowe, in his recent report on "Elementary Public Instruction in Europe," relates the following facts.

"At Berlin I visited an establishment for the reformation of youthful offenders. Here boys are placed, who have committed offences that bring them under the supervision of the police, to be instructed and rescued from vice, instead of being hardened in iniquity, by living in the common prison with old offenders. It is under the care of Dr. Kopf. He has been very successful in reclaiming the young offender, and many an one, who would otherwise have been forever lost, has, by the influence of this institution been saved to himself—to his country—and to God. It is a manual labor school, and to a judicious intermingling of study and labor, religious instruction, kind treatment and necessary severity, it has owed its success. The Bible and the singing of religious hymns, are among the most efficient instruments employed for softening the hardened heart, and bringing the vicious and stubborn will to docility.

As I was passing with Dr. K. from room to room I heard some beautiful voices singing in an adjoining apartment; and on entering, I found about twenty of the boys sitting at a long table, making clothes for the establishment, and singing at their work. The Dr. enjoyed my surprise, and on going out remarked—'I always keep these little rogues singing at their work, for while the children sing, the devil cannot come among them at all, he can only sit out doors there and growl; but if they stop singing, in the devil comes.'

Prof. Stowe then mentions some facts relative to a similar Institution in the neighborhood of Hamburg, the largest commercial city in Germany, where, as he describes them, "the children are often of the very worst and most hopeless character. An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals, was entirely hopeless. Not so with Mr. Wichern the superintendent. He took hold with the firm hope that the moral power of the word of God, is competent even to such a task. His means are prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant steady employment, in useful labor. On one occasion, when every other means seemed to fail, he collected the children together and read to them in the words of the New Testament the simple narrative of the sufferings and death of Christ with some remarks on the design and object of his mission to this world. The effect was wonderful. They burst into tears of contrition, and during the whole of that term, from June till October, the influence of this scene was visible in all their conduct."

On another occasion, when considerable progress had been made in their moral education, the superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without permission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which had been given them, and told them that till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family. With expressions of deep regret for their sin, and with promises, entreaties, and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterward, while walking in the garden, he heard youthful voices among the shrubbery; and drawing near unperceived, he found that the boys had formed themselves into little companies of seven or eight each, and met morning and evening in different retired spots in the garden, to sing, read the Bible and pray among themselves; to ask God to forgive them the sins they had committed, and to give them strength to resist temptation in future.

An attachment to religious exercises has been manifest among the members of this school during the last year. The Superintendent requested the teachers to present in writing any interesting facts relative to their respective classes. He received several communications. One teacher writes respecting her class, "all appear to be very much interested in this Sabbath School. They give good attention when I am talking with them upon the interests of their souls. They say, we know we need religion, and we sometimes try to pray."

Another writes, "It is now more than one year since I had the care of a class in the Sabbath School. It has, I think, added greatly to my religious enjoyment. I have often thought that Mrs. Vinton's happiness must have been great in meeting her class of fifty, when I have enjoyed so much with my small class. Two in my class manifest some concern for their souls."

Another teacher writes, "One interesting fact I have noticed with much pleasure in my class. It is their attachment to prayer. They all seem to join with pleasure in this delightful part of the exercises." She then described what she had witnessed and heard respecting two of her class. "One girl four years old, is so much attached to prayer, she is unwilling to sleep at night, without having first heard her mother or some other person pray for her. The other, a girl seven years old, is in the constant practice of praying for herself morning and evening." A worthy example for the Christian.

In view of the above considerations, who can for a moment doubt the utility of moral instruction for children and youth? Facts around us show a want of interest in this enterprise even yet. Far less is manifest than is demanded. The whole number in this school is ninety; but only about one half this number constitute an average attendance, while numbers in the congregation, who need moral instruction, are seldom if ever seen in the Sabbath School. Even some professed Christians, who have declared by their profession that the Bible "is the man of their counsel," have treated the Sabbath School with great indifference. Is not such indifference unworthy the Christian?

Most certainly. It is now known that a greater interest is being manifested for the welfare of children and youth even by civil government and at the public expense.

"When I was in Berlin," says Professor Stowe, "I went into the public prison, and visited every part of the establishment. At last, I was introduced to a very large hall which was full of children, with their books and teachers, and having all the appearance of a common Prussian school-room. 'What, said I, is it possible that all these children are imprisoned here for crime?' 'Oh no,' said my conductor, smiling at my simplicity, 'but, if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and liable to grow up in ignorance and crime, the government has them taken here, and maintained and educated for useful employment.' The thought brought tears to my eyes. 'This was a new idea to me. I know not that it has ever been suggested in the U. States.'"

This is undoubtedly a wise provision, calculated to benefit the child, but would it not be even better to save both the father and child? The Sabbath School institution is adequate to accomplish all this. Let all enjoy it. Like the gospel, it proffers its blessings to all "without money and without price."

The greatest difficulty is the want of interest in the very persons who should manifest the most. If parents and teachers felt an interest corresponding to the importance of the object, many more children would be sent to the Sabbath School by the one, and better instructed and more happily interested while there, by the other.

Cannot a greater interest be awakened and sustained? Suppose a teacher should request each of his pupils to report weekly, as he may be able, all the instances of death, by sickness, by accident, or by suicide, cases of suffering and want, and all the instances of crime with the consequences; and let the teacher offer such remarks as the several reports may suggest, this would be a source of never-failing interest. It would tend to the cultivation of habits of reading, and that, too, with an object in view, and also tend to cultivate the power of observing what is passing, and be remembered. The book of Providence is too much neglected by many. Its pages contain most important and salutary instruction, to be "known and read of all men."

Another means of sustaining an interest in the Sabbath School is a judicious and well adapted Library. Such libraries are an important auxiliary in "training up the child in the way he should go." The books should be such as tend to cultivate the morals as well as to enlighten the understanding. This is not the tendency of every book. Many of our corrupt the morals, pollute the soul, and lay the foundation for the ruin of the child. Put into the hands of a wayward child a book describing the victories of heroes and warriors, and a martial spirit is cultivated. Permit him to read "adventures at sea," and he may at once resolve to be a

sailor. All the books of the same character within his reach will be read with great eagerness. The consequences may, at some future period, be read in the broken heart of some disconsolate widow, when the last hope of saving her son has expired. A good Sabbath School book, while it interests and enlightens the child, produces no such effects.

All of which is respectfully submitted in behalf of the Board.

TIMOTHY P. ROCKWOOD,
Secretary of the Leicester Baptist S. S. Society.

For the Christian Reflector.
ADDRESS TO STUDENTS.

TRUTH. Truth is the object of all right study. There is much in the world which is called learning, that is not truth. Science is truth; and every man has just so much science as he has truth. All that any man may think he knows, which yet is not truth, is not science. Science is knowledge, and to call that knowledge, which is not truth, is an absurdity. To speak with strict propriety, therefore, it is absurd to denominate any one a learned man, who has a large store of ideas or opinions, but has little truth; yet there are undoubtedly many, who, if we must use the language of common fame, are very learned, who have been always learning but have never arrived at the knowledge of the truth. If we mistake not, as great and truly learned and good man as ever was educated at the feet of any Gamaliel, would say that such a man *knows* nothing yet as he ought to know.

I am not now speaking of religious truth more than any other. Is it not true, that no man has any more real learning than he has knowledge of truth? Otherwise, in what does learning consist? Of falsehood, most certainly, if not of truth—partly at least, of erroneous thoughts and opinions.

In Astronomy, we may suppose, he believes that the earth is stationary, and that the sun and moon and planets and stars make the circuit of the heaven in 24 hours, to do which the sun must move 365 times as swiftly as the earth now does in its annual motion—the planet Herschel, when in opposition, so much faster as its orbit must be larger than that of the sun would be, if the earth were stationary in the centre, and the sun moved round it, which is, I think, about 19 times—and the nearest fixed star must move about 100,000 times faster than the sun.

On this plan the fixed stars would move more rapidly than light in its passage from the sun to the earth. The more distant stars would outstrip the light with many thousand times its velocity. You see the whole heavens in such motions as these. What "whirlpools" must those philosophers have seen in the heavens who believed this theory! No wonder their imaginations called them "vortices." Imagination itself must have well nigh suffered shipwreck in the midst of a system like this. This little atom of earth stands in the centre of all this grand machinery, either acting the part of the *primus mobile* of the whole, or, like some fairy queen with giant courtiers, doing homage around her. This was a grand scheme just now, when we saw the heavens, ten thousand mighty worlds, pushing away, as we should reasonably suppose, on some important errand; but, when we learn that it was only to pay obedience to this dust of the balance, the earth, it exhibits more of the ridiculous than of the sublime. If it should be said, that philosophers of former days were learned men, men of science, and are to be excused, because they knew no better—this is the very point to which my remarks were directed. Their science was ignorance of the truth, and, therefore, no science. This may be sufficient to show that where truth is not there is no science; and that how numerous and sublime soever may be their ideas, no men can with propriety claim the honorable appellation of *learned*, unless they have learned, or come to the knowledge of truth.

My young friends—the students in this academy—I thought, I could not, in the few remarks it was my purpose to make on this occasion, commend to your attention a more important subject than this, the knowledge of truth. Let me say, therefore, that in your most diligent study, your most laborious efforts to collect ideas from books will be unavailing and worse than useless, if your object be not truth. I am aware, that the attainment of ideas is not the only object to which you ought to bend your exertions. The cultivation of the intellectual powers claims a large share of your labour, during a course of classical studies. But, were we to answer the question—how shall a young man cultivate his powers of thought and reasoning and memory and imagination and judgment? we should say, cultivate every power by truth. If you would learn to think, let every thought be regulated by truth. By learning to think, I mean acquiring the habit and, consequently, the power of thinking correctly, or according to the laws of systematic and regular thought. Every man thinks enough, and the worst managed minds usually have many more thoughts than minds well cultivated. The eyes of the foolish man are in the ends of the earth. His thoughts run wild, and one reason of it, is, that he has so many thoughts, he can take no good care of any of them.

It is the new-fledged bird which flutters most. The bird accustomed to the use of his pinions spreads them on the air, and strikes no oftener than he needs. Every motion is then efficient, and one such motion is better than a dozen irregular flutterings.

No study so soon puts to flight the noisy swarms of thoughts as that of mathematics; and the only secret is it fastens the mind on truth, interesting and important truth, and confines it there for a season. Some one great truth absorbs the attention, and minor truths which stand in connexion with that come in as auxiliaries, and so arrange themselves about the principal, that the mind obtains a single view of the whole. The eye of thought being single, the whole mind is full of light. No thoughts, foreign to the subject intervene like opaque bodies to cut off the light.

If you would learn to think, therefore, first find some valuable truth by a careful investigation, and when you have found it, take not with you seven other thoughts which have no proper affinity with it, but take that truth alone and go by yourself, until you become well acquainted with it. Keep out intruders. "Lock up the senses—Let no passion stir—Wake all to reason—Let her reign alone"—until some related truth send in her name and ask admittance. And then another, and again another of the same family, or nearly related. You will thus have a harmonious company, and not a rabble.

There is no doubt, you will have thoughts enough—you will think enough—for mind cannot exist without thinking; but the danger is, that you will have something besides important truths, for the subjects of your thoughts, and that some of them, at least, will be troublesome rather than profitable.

Make a judicious selection of thoughts, adopting only truth and you will be prepared to cultivate the power of reasoning correctly; for this selection of ascertained truths will furnish you with the materials of correct reasoning, and open to you their nature, and lead you into the connexion in which they stand to one another.

For the Christian Reflector.
"I AM SATISFIED."

While there are some men who can never have enough of a good thing, and all sorts of good things, always crying, "Give, Give," there are others whose appetites crave but a very little of certain dishes which, however, they profess to believe indispensable to a meal. To this class, it is enough, sometimes to see a small portion of that dish on the table, or even to learn from the cook that some of it was cooked or intended to be.

My meaning is, that, now-a-days, there are men, and the number not small, who profess to be Abolitionists, and yet are satisfied with their minister's abolitionism, if he no longer opposes the cause; and, especially, if he has somewhere acknowledged that, "on the whole, the Abolitionists are about right;" though he has never appeared as an advocate for the slave.

This class of Abolitionists are as easily satisfied with the editor of a newspaper. If he is at last driven to admit a few Anti-Slavery articles, though these are associated with what tends to neutralize their influence on the mind of the reader—they are ready to say—"There, he is Anti-Slavery enough for us—we are satisfied."

I write this little article to put such Abolitionists thinking for the purpose of ascertaining how much they love the slave, and how much they really care whether slavery is abolished or not, and how much they would do in the holy cause of liberty, if they were not driven to do something.

CONSCIENCE.

AGAINST THE AMERICAN COLONIZATION SOCIETY.

We, the undersigned, having observed with regret that the "American Colonization Society" appears to be gaining some adherents in this country, are desirous to express our opinions concerning it.

Our motive and excuse for thus coming forward, are the claims which the Society has put forth to Anti-Slavery support. These claims are, in our opinion, groundless:—and we feel bound to affirm, that our deliberate judgment and conviction is, that the professions made by the Colonization Society of promoting the Abolition of Slavery are altogether delusive.

As far as the mere Colony of Liberia is concerned, it has no doubt the advantages of other trading establishments. In this sense, it is beneficial both to America and to Africa, and we cordially wish it well. [This was written before the developments of 1834. Ed. EMAN.] We cannot, however, refrain from expressing our strong opinion that it is a settlement of which the United States ought to bear the whole cost. We never required of that country to assist us in Sierra Leone. We are enormously burdened by our own connection with Slavery; [This was before the passage of the Abolition Act of 1833. Ed. EMAN.] and we do maintain that we ought not to be called on to contribute to the expenses of a colony, which, though no doubt comprising some advantages, was formed chiefly to indulge the prejudices of American slaveholders, and which is regarded with aversion by the colored population of the United States.

With regard to the extinction of the slave trade, we apprehend that Liberia, however good the intentions of its supporters, will be able to do little or nothing towards it, except on the limited extent of its own territories. The only effectual blow to that accursed traffic will be the destruction of slavery throughout the world. To the destruction of slavery throughout the world, we are compelled to say that we believe the Colonization Society to be an obstruction.

Our objections to it are therefore briefly these. While we believe its pretensions to be delusive, we are convinced that its real effects are of the most dangerous nature. It takes its rise from a cruel prejudice and alienation in the whites of America against the colored people; Slaves or Free. This being its source, the effects are what might be expected—that it fosters and increases the spirit of caste, already so unhappily predominant—that it widens the breach between the two Races—exposes the colored people to great practical persecution in order to force them to emigrate;—and finally is calculated to swallow up and divert that feeling which America, as a Christian and free country, cannot but entertain, that slavery is alike incompatible with the Law of God, and with the well-being of man, whether of the enslaver or the enslaved.

On these grounds, therefore and while we acknowledge the Colony of Liberia, or any other Colony on the Coast of Africa, to be in itself a good thing, we must be understood utterly to repudiate the Principles of the American Colonization Society. That Society is in our estimation no deserving of the countenance of the British Public.

(Signed)
WM. WILBERFORCE.
S. LUSHINGTON,
ZACHARY MACAULAY,
THOS. FOWELL BUXTON,
WILLIAM EVANS,
JAMES CROPPER,
SAM GURNEY,
GEORGE STEPHEN,
DAN. O'CONNELL, M. P.,
HENRY POWELL,
JOHN CLAPHAM.

From this "Protest" by the accredited representatives or general philanthropy, which was published in the year 1833, shortly before the decease of Wilberforce, our great American Friend has appeared in vain, and it stands recorded on the pages of history as the deliberate verdict of the wise and good of the human race. So let it remain.

DETRACTION.—Mirabeau gives an excellent canon advice in regard to detraction—"Deal with it as a wasp; never attack it unless you are sure to destroy it, or it will assail you again with increased exasperation and greater force."

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, AUGUST 3, 1838.

500,000 NEW FREEMEN!

The last Wednesday is fitly called THE GLORIOUS FIRST OF AUGUST—

Why? Does any intelligent friend of human kind ask why? Who does not know why? Call us enthusiasts if you will—say that a distempered imagination had overwhelmed our reason with a flood of liquid fire—say that we had lost, or never had felt, the sentiment of patriotism—brand on our forehead the words MAD FANATICISM—ascibe it to what cause you may, we are constrained to confess that, as we beheld the sun rising and pouring his full effulgence on these happy New England hills, on the morning of the first day of this month, we saw him lighting up such a day on the West India Islands as the overwhelming majority of the inhabitants of those Islands never saw before, and our hearts leaped for joy. Antigua and Bermuda had, indeed, been nominally free for two years, and in another column we have introduced the reader to a scene, painted by the pencils of Thome & Kimball, to demonstrate the happy working of immediate and entire emancipation in one island. Who has stood before that painting and seen "nature to the life," and has not felt the stirring of a spirit within him too full of thought and emotion to admit of utterance? If the reader has not read that article, let him turn to it now.

But, after all that, Antigua lay behind the high, broad, dark clouds which spread over the neighboring islands, and had some cause of fear that they might roll over the narrow space between, and bring back the long, gloomy, chill night of slavery there. This fear remained, till the subjects of it saw on the first morning of this month, those clouds, as the sun rose, rise with him, or rather before him, and melt away into a transparent atmosphere. They saw this and we seemed to see it. They saw it, and the last vestige of the lingering terror died away. Their jubilee was renewed and made more joyous. Their shouts burst forth again and mingled with those which swelled up in tones of gladness and thanksgiving from nearly five hundred thousand other free throats, from which the clutch of avarice, nay, the iron yoke of despotism was just taken off. O what a hymn of praise that choir of half a million then sung! We heard it—the imagination bathed ears to hear such strains from the remotest corner of the globe, and these emancipated, regenerated islands are not remote. They lie upon our very shore. It is not strange we heard that song. He must have been deaf indeed, who did not hear it. We hear it still, as its impulses continue to give vibration to our republican atmosphere. Or is it the note of preparation making on our own shores for the grand chorus of two and a half millions? Believe it; the elements of such music, though quiescent yet, or only faintly stirring fitfully, amidst the dissonant jarrings of oppression's "hundred voices," like the softest tones of Eolus' lyre beside the dread and deafening roar of a mighty cataract. Such elements exist throughout the territory of dark-brooding, soul-ruining slavery. We may not live to hear the song our emancipated bondmen shall sing, but it will be sung; and, when its holy melody, its heaven-like harmony shall move over our grave, we fancy that my sight listen to it with delight. No—this is too imaginative; but, if we are the followers of the great Deliverer of the oppressed, we shall both hear and sing the song of Freedom perfected, where the wicked shall have ceased from troubling, and where the weary are at rest.

We are pleased that so many of our brethren and fellow citizens are now making the confession that they "are satisfied, from the West India experiment, of the safety of emancipation." We only regret that they had not previously had faith enough in God's own declarations to foresee such a result, without waiting "in unbelief" for such evidence. We fear this same class will do little or nothing now to "break every yoke and let the oppressed go free," in our own country; but, walking by sight and not by faith, will be waiting to see how a like experiment will, by and by, work here, when the Abolitionists shall have, under God, and in opposition to the "wisdom of the wise," consummated the work. Then, probably, they will shout as loud as any others, and put in a very sober claim too, to a large share of the honor, on the account, if no other, of their prudence in holding back the "too hasty" laborers, lest they should do the work too quick and not do it well. Some, if we mistake not, already show signs of the disposition to which we allude. Honor them if they deserve it.

But, more seriously, we regard this whole matter, not with gratitude and joy only, but with deep solemnity also. And we must say to our brethren, with much concern, that indifference to this great cause, as well as inaction in it, is a fearful sin which is not to be left unpunished and so forgotten; for "God is not mocked," and his eye has seen it all. Repentance and open confession are as necessary to His forgiveness of this sin as of any other, coupled, also, with "fruits meet for repentance."

Our encouragements are at this time very

Ye may cast a nation's prayers aside,
And think ye shall hear no more;
They shall pour again like a whelming tide,
With the mighty ocean's roar.

Ye may arm your mobs with their brutal force,
To kindle their fiendish fires;
It but adds new strength to their onward course,
And a firmer trust inspires.

Think ye that a freeman's spirit shall quail
Before proud oppression's rod,
While the moaning voice of slavery's wail
Goes up to the throne of God?

No! sooner far shall Niagara's fall
Turn back from its awful leap,
And its thundering roar shall cease to call
Like deep unto answering deep.—[Nor. Adv.]

FOREIGN MISSIONS.

Now we have said so much of Foreign Emancipation, which has been effected by the power of "the glorious Gospel of the blessed God," preached at home by friends of Christ, from Clarkson and Wilberforce and others, for forty years, down to the calumnyed, but already triumphant, George Thompson, Thomas Price, and their coadjutors, and by the Missionaries on the Islands—we wish to turn the thoughts of the reader a little, for it is but a little we turn them, to the kindred, nay, the parental cause of missions in general, and to Foreign Missions in particular. Missions hold the parental relation to all other good causes. Our own country, so careless of God and his truth, must not be forgotten through our zeal in any other work of even Christian philanthropy—neither may the distant heathen nations be forgotten through a selfish regard for the welfare of our country.

Our Lord has taught us that "the field is THE WORLD;" and, though our means are limited, and our individual power of cultivation is like the labor of the emmet to remove a mountain, it is made of God, and, therefore, it is our duty to do something, if we cannot do all. The servant having the stewardship of "one talent," could not hope to acquire a large estate, while his master was gone; but the truth is, his Master did not demand that of him. "Occupy till I come," covered the entire duty of that servant. And so it is with each of us. Our duty is allotted. Are we disposed to do it? Every Christian can pray and exert a certain measure of the influence called for to convert the world to Christ. "The night cometh" to us, dear brethren. If we cannot wield the heaviest implements of husbandry, let us select those we can use with some good effect. If we can do nothing more, we may eradicate some poisonous weeds—remove some little stones from the field, or do something. Every man can do some good, when he has a heart to do it. But, you may, and probably do, underrate your ability. Our divine Employer commands his disciples to "attempt great things," and to encourage them to make the effort, he says—"Lo, I am with you, always, even to the end of the world."

Brother Malcom has just sent us a Circular, as "Financial Secretary" of the Baptist Board of Foreign Missions, which he has evidently written with care. To incite you to effort, we make from it the following interesting extract:

Our rate of annual expenditure is now so far beyond our regular income, that without greater receipts, we are shut up to one of two courses. Either we must recall some missionaries, and stop some presses, or we must go annually deeper and deeper into debt. The first of these courses is manifestly inadmissible. We have sent out these men, and have induced them to spend a large portion of the best period of their lives in reaching their field and learning the language. In many cases, they have undergone acclimation, and performed many preliminary services. To send for them to return, and thus throw away all their toil and preparation, and cast them, with feeble health and estranged habits, upon the world, would be a great wrong. We entered into a contract with them, and unless they forfeit the claim by misconduct, we are most solemnly bound to maintain them. To go annually into debt, is not more consistent with propriety. We must not lay burdens on our children and successors. Even then we should in a very few years come to a full stop, through accumulating debt.

The only alternative is for the churches to rise and meet the exigency. This we are well able to do. Even in those States where most is raised, the amount, in proportion to the number of communicants, is very small; and some States give almost nothing.

The Total average is 7 cents per annum for each communicant! If our whole receipts should but equal an average of 28 cents, it would not only free the Board from present difficulties, but enable it to double its operations.

While it is thus plain that our pecuniary embarrassments do not arise from inability to meet the case, it is equally plain that our operations, enlarged as they are, are quite too small. We have for all the Burmans but 7 preachers and 2 printers; for the Peguans 1; for the Sgaw Karens 3, and a printer; for the Maubee Karens 2, for the Two Karens 1; for the Arracanese 1; for the Assamese and Singphos 2 preachers, 1 printer; for the Shyans, four or five millions, none; for the Siamese, four or five millions, 1 and a printer; for the Teloungs, amounting to eight or ten millions, 1; for the four hundred millions of Chinese 2; for all the nighted Africa 4; for Greece 2; for Europe 2; and for the American Indians 12. Is this a satisfactory rate of operations for a body of Christians as numerous and as strong as ours? Can we all feel, every night, when we lay our heads on our pillow, that we have done all that is our privilege and duty? Is this our fair proportion of service toward the conversion of eight hundred millions of pagans?

Our encouragements are at this time very

great. The few brethren whose knowledge of the language enables them to preach, have been greatly blessed in their labors. We have 38 churches among the heathen, 20 of which have been formed within three years. The number of converts connected with the Burman and Karen missions is more than nine hundred, beside those who have already died in the faith. We are having religious truth in 15 different languages, and at the rate of millions of pages per annum.

Our opportunities of extended usefulness are greater than ever before. We have not more presses and more missionaries, only more presses and more of the scriptures translated. More of our brethren understand the languages where they are; the native assistants know more of the plan of salvation, and our schools are better conducted.

Our incentives to increased action are very strong. Several brethren who have devoted themselves to missionary work, are deterred from presenting themselves to the Board, because of the uncertainty when they can be sent out, if at all. This ought very seriously to engage the attention of the churches. Men are prepared, and willing to go, and the church does not supply the means. In the mean time promising fields remain unoccupied; a proper division of labor is not effected at existing stations; and at some points our whole labor and expense, and the entire services of some missionaries are in danger of being lost, for want of men to take the place of those now engaged, in case of sickness or death. In Siam, for instance, we have for the whole nation, but one missionary and a printer, and the latter recently gone out.

Now, dear brother, what will you do in this matter? The managers are but your agents.

Pray over this and every other noble work of benevolence, and, we believe, you will accomplish enough to occasion "joy among the angels of God," and augment the enjoyment, not of your own soul only, but of many others, forever.

Possibly, by your labors in the Sabbath School, you may help qualify a missionary, who will labor long after you shall have gone up to your rest. All the different causes which solicit your pious exertion, are kindred to each other, or cognate, having a like origin in God. When, therefore, you promote any one, you aid every other. Let us see to it that in what we attempt, we act on principle, holy principle, in obedience to the only rightful lawgiver, prompted by love and veneration toward him, conjoined with pure, unenvied good will to men. A single benevolent feeling cherished by you is a virtue—a single pure desire to promote God's glory is an act of obedience on which you may expect his smile.

DIFFERENCE OF COLOR.
BY MRS. SIGOURNEY.
God gave to Africa's sons,
A brow of sable dye,—
And spread the country of their birth
Beneath a burning sky,—
And that a cheek of olive, made
The little Hindoo child,
And darkly stained the forest tribes
That roam our western wild.

To me, he gave a form
Of rather whiter clay,—
But am I, therefore, in his sight
Respected more than they?
No!—'Tis the hue of deeds and thoughts
He traces in his Book,—
'Tis the complexion of the heart,
On which he deigns to look.

Not by the tinted cheek,
That fades away so fast,
But by the color of the soul,
We shall be judged at last.
The righteous Judge, will look at me
With sorrow in his eyes,
If I my brother's darker brow
Should ever dare despise.

FIRST OF AUGUST.
This day, consecrated to the memory of freedom in the British West India Islands, is just before us. The American, the Philanthropist, the Christian, should give to its animating associates an earnest regard. The Fourth of July comes to us with the joy of established independence. The first of August proclaims the delight of thousands at deliverance from oppressive bondage.—Had we no slavery with our own borders, it would be a subject of commanding interest to one who loved mankind; but as it is, the interest of these great events is vastly augmented.

I. THE CAUSE OF EMANCIPATION IN THE WEST INDIES DESERVES OUR warmest sympathies, because of its effect upon the condition of their population, in the present and future ages.

where immediate and unconditional emancipation was proclaimed, had only 250,000 whites to more than 30,000 slaves. These are facts which speak volumes, when taken in connection with the success of the experiment.

As was prophesied by the friends of immediate emancipation, the apprentice system did not work as well as the other. The enemies of freedom, however, seized on some of the difficulties attending it, and endeavored to disparage the cause. These efforts of enemies aroused to investigation. The operation of the apprenticeship was examined, and great interest was excited in England, to destroy it before its appointed time. It was found, and Thome & Kimball's book is now pouring the conviction over America, that in Antigua, where emancipation was immediate and entire, its operation was good, and that the evils complained of in the other Islands, originated from the substitute which had been adopted.

While the subject was thus awakening attention abroad, the legislature of Barbados and Jamaica have taken hold of it in earnest, and have decreed universal liberty on the 1st of August. That day will pour the light of freedom on more than 400,000 apprentices, in Jamaica and Barbados.

The legislatures of Montserrat, Trinidad, and Dominica, will probably follow the example. There is reason therefore, to expect that very soon, the British West Indies will be free from every vestige of bondage.

The example of Great Britain, will produce a powerful effect on the governments of Europe, and the existence of liberty in so many large and important Islands, will excite a great anxiety for its enjoyment in other Islands. Already we are informed, that slaves will elope by night in boats, from those in possession of France, and push for Antigua, Barbados and Jamaica. We may therefore reasonably conclude, that universal and complete emancipation in the West Indies is not far distant.

NEW YORK ECCLIASTIC.
FATAL ACCIDENT.
A frightful & fatal accident occurred in this town on Tuesday last, 3 o'clock P. M. Two horses standing together in Bonny's stable, becoming quarrelsome, one of them broke away carrying with him the plank of the crib to which he was fastened by a neck halter. The plank was four feet in length. With this at the end of a long halter, the horse rushed furiously from the stable up the avenue into the main street, crossed over from the east side to the west side-walk, turned down the side walk, and the people walking there, whirling the plank with great force over their heads. Mr. Sheriff Whipple narrowly escaped the plank by stooping beneath it. The Affrighted animal soon turned across the Street to the eastern side-walk and ran down it among the passengers at the top of his speed. When near the office of Isaac Davis, Esq. his breast came in contact with an aged lady, Mrs. Mary Stiles, who was dashed upon the brick pavement, the horse falling with and upon her. The horse instantly regained his feet and ran on but was quickly arrested.

Mrs. Stiles was taken up dreadfully bruised, retaining her reason, however, till her death, which, we are sorry to state, took place about 24 hours after the injury. Mrs. Stiles was the widow of the late J. W. Stiles and a grand-daughter of the Rev. Mr. McCarty formerly of this town, and the mother of Mrs. Alfred D. Foster and Mrs. H. K. Newcomb. Mrs. S. was 63 years of age.

It is worthy of notice, as it evinces the sovereign providence of God, that Mrs. Stiles has but seldom walked abroad for several months. To be prepared for death is the great concern of life.

CORRECTION.
One of the associate editors of *Zion's Advocate* has given his opinion on the propriety of establishing the Christian Reflector. We certainly feel no disposition to "castigate" our friend Z. B., but owe it to truth and the cause we advocate, to say that he has fallen into certain errors, undoubtedly through misinformation.

He says, 1st, "It may be we err, but we should have thought every means would have been used to make the Watchman what it was desired to be," &c. 2d, "It would be an easy matter for the Convention, in whose hands it is, to alter it."

As it is our determination to say nothing to the injury of any other paper, when respect for truth and right admit of our silence, we only reply that Z. B. evidently wrote "the little reflection," as he calls it, without informing himself of what had been done, or "in whose hands" the Watchman is; and we only ask him to tell his readers that very much was attempted without success in the first instance, and that the Watchman was never "in the hands of the Convention," but is solely the private property of the proprietor, and, therefore, no one has any right to control it or dictate the course it should pursue. Whatever connexion it ever had, by way of "patronage," with the Convention, has lately been dissolved at the motion of the proprietor.

We may express the hope that our brethren will hereafter not sit in judgment on the doing of the friends of the Reflector, unless they take the trouble to ascertain the facts in the case. Our subscription list already shows that we were not mistaken in the belief that the effort was called for.

As to the question whether one paper is enough for a State, it lies entirely with a free people to say what they wish. Besides, the Reflector has been sent for, without any effort of our own, from no fewer than six other States, in one of which one Brother

has ordered five copies for himself and pledged fifty dollars more towards its support. In another State, one town has sent the names of fifteen subscribers. We add only that we believe our enterprise is of God and for his glory.

For the Christian Reflector.
HISTORY OF THE WORCESTER BAPTIST ASSOCIATION.

Mr. Editor,—It will be recollected by most of the Churches, that two years since, at the meeting of the Association in Harvard, a plan was adopted for the publication of a History of each church belonging to the body, and a Committee appointed to carry the plan into effect.—The Committee, I believe, have made as much progress as has been warranted by the churches, a majority of which, as I am informed, have made no returns, either of facts or subscribers, to the Committee. Some of the most important histories have been furnished, or are in progress, but all are of course necessary before the work can be completed. Permit me to suggest, as the work is of great importance, and every delay renders its completion less probable, that some action in relation to the matter be had by each church in the Association previous to the next meeting, and that report be made there, either to the Committee or to the Association whether the histories will be furnished, and how many copies of the volume when published, will be taken and paid for in each church.

The plan was briefly this:—Each church was requested to have written, by its pastor or some other competent person, its history from the commencement to the present time; these histories were to be revised and formed into a volume by the Committee, (Brn. A. Fisher, J. Aldrich and M. Harrington) and printed under their direction, provided that at least one copy to every four members of the several churches should be subscribed for, at a price not exceeding 75 cents per copy.

I hope something will be done by the Association at the coming meeting, to ensure the early publication of the history; as I am confident that, if much longer delayed, the whole will be entirely lost. The same remarks may perhaps apply to other Associations, where a similar plan was adopted.

To the remarks of our correspondent we append this one, that, if it shall ever become desirable, at a day far future, to possess a correct history of the rise and progress of the Baptist churches, the present is the time to collect the materials. Time is spreading its obnoxious wing over the events which go to make up this history, but they may now by an inconsiderable effort, be snatched up and preserved. We hope, therefore, that the suggestion of "X" will be practically regarded.

GOV. BUTLER OF VERMONT.
We have before noticed the decease of this distinguished individual. A sketch of his life has appeared in the N. Y. Journal of Commerce, from which we extract the following paragraphs.

He was born of poor, but worthy parents, and at an early age was left without a father; and was placed on a farm where he had to work all the time, and had no advantages of education, or general information, except what he obtained at a district school for a few weeks during the winter season. When he was of lawful age, he had nothing but his own hands, and honest principles, to aid him through life. While a young man he settled on the farm in Waterbury on the banks of Union River, where he ever afterwards resided. With his own hands he commenced clearing it, and in the midst of a wilderness he, nearly sixty years ago, erected his own log house, without any idea of ever rising above the usual grade of honest hardworking farmers. He had no ambition throughout his whole life, he did not seek for pre-eminence. He had nothing popular or attractive in his person or manners. In fact, with a small body, stooping gait, slow speech, and a rather negligent costume, he made a poor impression by his outer man. With him it was true to all intents that it is the "mind that makes the man."

Gov. Butler was possessed naturally of a contemplative and discriminating mind. His judgment was never made up rapidly, and it was seldom found to be wrong. He long served as a legislator in his own state, and in the Congress of the U. States. He was never a debater, but just before a question was to be taken, he gave his "opinion" as it was always called, and on important questions looked for by all parties. He was always followed by a large party, although he never attempted to be a leader. He acquired his great influence, by a natural sagacity and soundness of judgment upon all matters before him, and the honest upright discharge of his official duties for the public good. He never sought an office, or declined one, which his health permitted him to fill. This is saying much of a man who held office for forty years, and filled every office in the gift of a free people, except that of Senator in Congress.

In addition to the usual town offices, he was for many years the first judge of Washington Co. Court. He was a member for many years of one or the other branch of the state legislature. He was a member of the Congress that declared the last war with Great Britain. He was three times Presidential Elector; twice a member of the Council of Censors, and closed his public life a few years ago, by declining a re-election to the gubernatorial chair. Since then he has been confined by ill health, chiefly to his farm and house, where he has spent the evening of a long, useful and honorable life.

Gov. Butler was a worthy and conscientious disciple of Jesus Christ, and was never ashamed of his profession. When on public duties, he delighted to meet with his fellow christians and mingle with them in their social religious exercises. For nearly half a century he was a member of the Baptist church, and exercised his talents among them as an acceptable, and exemplary minister of the Gospel.

Check the follies of youth, the seed-time of life, or advancing years will ripen them into thorns, which will pierce these in old age.—*Baxter.*

LONG ARTICLES.
Our intention is, not to burthen either our columns or our readers with many long articles; yet occasionally a pretty long article is the very thing required. We trust that most of our readers are desirous of obtaining a correct and full understanding of the various subjects discussed, and that they have sufficient literary taste and patience to peruse with pleasure and care the longest articles we publish.

From the Friend of India.
INDIA.

The infamous pagan Temple of Juggernaut is likely soon to lose the countenance it has hitherto had from the British Government. English authority has continued for many years to levy the tax upon the deluded pilgrims, by which its abominable rites have been supported. The remonstrances of the friends of the Gospel in India and England have prevailed, and the Idol is now to be left solely to the devotees. This will essentially eclipse its glory, and then will be wiped away a foul stain from the character of a Christian nation.

Some English artists, have recently constructed a superb Temple of Silver and Gold, costing 12,000 rupees, an object of worship for a wealthy Hindoo. This is what a pagan does for his God. Let the christian not forget to honor the Lord his God.

The Doorga Pooja, a heathen festival, is likely to be greatly fallen off of late.—Europeans had contemned it by their presence. But the vigorous remonstrance of the christian press, has so far prevailed, that few attended this year. This so disappointed and vexed the natives, that in return they have declared their gates shall be shut hereafter against all but the natives, a consummation most desirable.

REVIVAL INTELLIGENCE.
From the New York Baptist Register, we learn that the churches in Utica are still receiving additions to their numbers. On Lord's-day, the 3d inst., 13 or 14 were immersed.—The editor remarks: "Last Lord's-day furnished a repetition of the customary lovely scenes of symbolizing the Saviour's death and resurrection. We saw 13 or 14 buried in the likeness of Christ's death in the Mohawk, 7 of them by our Methodist brethren."

The accessions to the different denominations in Utica, since the commencement of the revival, have been as follows:

Bethel church, Baptist,	70
Broad-street do.	53
Welch-street do.	63—186
Methodist,	63
First Presbyterian,	63
Second do.	81—144
Welch Congregational,	25
Whitefield Welch Methodist,	25
Dutch Reformed,	20
Episcopal,	30
	575

Making 188 to the Baptist and 389 to the Presbyterian churches. A large proportion of those added to the Methodists were immersed, probably between 40 and 50.—*Religious Herald.*

NEW CHURCH ORGANIZED. A new Baptist church was organized on the 12th of July on Little Deer Isle. The services were as follows: Sermon by Eld. D. Nutter, from Hebrews iii 6—But Christ as a Son over his own house; whose house are we?—Elder James Gilpatrick read the articles of faith and church covenant; Elder E. W. Garrison presented the right hand of fellowship to the church; Eld. A. Allen offered up solemn prayer to God on the occasion, and Eld. E. P. Pinkham, addressed the newly constituted church. There has lately been a very pleasant revival of religion on this Island and a goodly number of precious souls have been born to God. Brother Macomber has been labouring here with good effect, and is now engaged to preach one half of his time here and the other half on Great Deer Island. The season was interesting and we returned home refreshed with the interview.—*Eastern Baptist.*

AMERICAN AND FOREIGN BIBLE SOCIETY.
At a meeting of the Board of Managers, 2d May, the following resolution was passed: "Resolved, That an edition of the Sunday School Testament be published without delay, and that the subject be referred to the committee on Publication and Finance."

At a meeting of the board of Managers on the 6th of June, it was further unanimously

Resolved, That, in Publishing the English Scriptures, the commonly received version printed in London, in 1611, under the superintendence of the translators, be carefully followed, except where typographical errors may be discovered.

The Society have been presented, by Elder Samuel Cornelius, with a copy of the first edition of the date of 1610.

"The greatest possible care will be taken to render the book about to be issued by the American and Foreign Bible Society, a faithful reprint of the first edition of the Bible, published by order of King James, in 1611. Twenty five thousand copies of the New Testament, adapted to Sunday Schools, will, it is hoped, be ready for delivery about the 1st of November next—and every possible effort will be employed to publish an edition of the whole Bible, as soon as practicable."—*Ch. Secretary.*

FROM THE ARGENTINE REPUBLIC.—The latest advices from Buenos Ayres are of May 24, at which time the French blockade was maintained in all its rigor. It was confidently affirmed that the government would not yield, and there were hints of a revolution and the overthrow of Senor Rosas, the present supreme governor, or rather dictator. There was one American ship—the File—in the harbor of Buenos Ayres, which was expected to sail in about a week, with the minister to the United States on board as a passenger.

CARD.
The subscriber would thus publicly acknowledge the generous deed of a well known lover of Zion, whose name he is not allowed to mention, by which he has been constituted a Life Member of the A. B. H. M. Society.—In that day when the secrets of all hearts shall be disclosed, may it be made manifest that this offering to Christianity has been graciously approved by the divine Redeemer.

In the same public manner would he express with gratitude, the very acceptable token of respect from his church, by which he is placed among the Life Members of the M. B. Convention. This reasonable and truly spirited effort to sustain the best of causes, will not, we trust, be suffered by the great Head of the Church to pass unrewarded.

MOSES HARRINGTON.
Leominster, 1st Aug. 1838.

SUMMARY OF NEWS.

HORRIBLE RAVAGES OF SMALL POX AMONG THE INDIANS.—The steamboat Antelope, of the American Fur Company, reached St. Louis July 18,—with a thousand packs chiefly of Buffalo robes; and more valuable furs are on their way in Mackinaw Boats. The St. Louis Republican says:—"The agent of the company reports that the small pox had ceased its ravages amongst the Indians higher up the Yellow Stone. The Assinibonies are said to be extinct, and most of the Blackfeet have fallen victims. It was believed that more than 25,000 have died of the disease, and that it would not stop short of the Pacific ocean."

CURIOUS FACT.—The Rev. Lemuel Porter, of second Baptist Church in Lowell, communicates the following fact to the Lowell Courier. A young lady of that city, daughter of Mr. Levi Atwood, who has been sick for some time, and was supposed to be in consumption, on Saturday, the 14th of July, vomited, it is supposed, between three and four hundred insects, resembling maggots. Some of these were placed in a bottle of white glass and soon changed into the chrysalis state. On Thursday, July 26, they became the common house fly. The question now arises, how did these common flies introduce their eggs into the stomach of this person? It is suggested that she may have received them upon lettuce, or other food, and that her stomach, being diseased, retained and hatched them. Although strong emetics were given her, no more have appeared since the 14th.—*Transcript.*

A FOUL MURDER SUSPECTED. Considerable excitement has been occasioned in Haverhill and vicinity, by the disappearance of a young lady, by the name of *Adeline Wallace*, who, two years since was in the employ of *Phineas Corliss*, cigar manufacturer of that place, since which time, although diligent inquiry has been made by her distressed relations, no intelligence has been heard of her. Corliss, her employer, it is well known, was a most abandoned and wicked character, and it is now more than suspected, that to his other crimes, that of murder is to be added! On the disappearance of the girl from Haverhill, Corliss gave out word that she had gone to work in one of the Factories at Lowell; but subsequent investigation has proved that such was not the fact, and all the efforts of her friends to obtain information respecting her have as yet proved unavailing.

In the meantime, Corliss has fled the state, and was seen not long since in Missouri, with an assumed name, in company with a woman, whom he called his wife. Numerous reports are in circulation, many of which are either unfounded or greatly exaggerated; but that foul play has taken place, and the girl disposed of in some way or other, is quite certain.

In connection with this matter, it may be proper to state, that two females, formerly of this place, and who worked for Corliss, shortly after the disappearance of Miss Wallace, have stated, that one day while in the cellar of Corliss's shop, they discovered an old chest, which, among other things, contained a female's dress, on which were spots of blood! The females referred to are both now in this vicinity, and their names can be ascertained at this office.—*Amesbury Courier.*

MURDER IN THE STREETS IN BROAD DAYLIGHT.—This morning between 10 and 11 o'clock, as a colored woman, named Ann Coleman, was walking in Broadway, near Walker street, in company with the woman with whom she boarded, she was met by her husband, who seized her by the hair, pressed back her head, and cut her throat from ear to ear, almost severing the head from the body.

The woman who was in company with the deceased, testified that she had heretofore heard the husband threaten the death of his wife. The cause which led to the commission of the act is supposed to have been jealousy. She had lived for sometime separate from her husband.

The jury returned a verdict of wilful murder. The murderer, whose name is Edward Coleman, is in custody and was committed to prison to await a trial of his crime.

N. Y. Express.

Our correspondents who write for our paper, and those who we hope will write, are affectionately requested to prepare their articles in a fair, legible hand. Our compositors set up the types by measurement, and not by the hour. The consequence is, if double the usual time is required to decipher bad manuscripts, they are, in effect, compelled to labor at half price. Besides this, our paper is sometimes delayed a full hour, on account of the difficulty of correcting the proof-sheet. We would recommend to those who write in haste, and are of course obliged to interline, that they first prepare the matter to suit themselves, and then copy the whole in a fair hand. If you make an *o* fill up the top of it. If you make an *a* give it its toe. If you make an *s* make it at least a little crooked, &c.;—and please to attend also to punctuation. In so doing you will oblige the printers and publisher. A word to the wise is sufficient. At all events, give us some articles, now and then, such as will enrich our columns, and edify our readers.—*Chr. Secretary.*

The new Methodist Church at Quincy Point, Mass. was dedicated to the service of Almighty God, on the 19th ult. Sermon by Rev. Mr. Taylor of Boston.

FIRE. We learn that the Hotel of Capt. Josiah Stevens, of Billerica, was entirely destroyed by fire on Tuesday morning, last week. The fire was caused by a defect in the chimney.

BRIGHTON CATTLE MARKET.
July 23. At market, 165 Beef Cattle, 15 Cows and Calves, 2300 sheep, and 140 swine. Beef Cattle—1st quality \$7 50 a 7 75, 2d do. \$7 a 7 25, 3d do. \$6 a 6 50. Cows and Calves—sales at 25 to \$42. Sheep—Prices a little reduced: sales at 15 to \$2; Wethers \$2 25 to 3 50. Swine—No lots were sold to peddle: a lot of old, prime quality, at 8 1/2 cts. A few small pigs were retained at about the price of the two last weeks.

BOSTON PATRIOT.

MEETINGS OF BAPTIST ASSOCIATIONS IN MASSACHUSETTS.

Barnstable, at Hyannis church, Barnstable, Aug. 8 and 9.
Worcester, at Worcester, Aug. 16 and 17.
Wendell, at Sturbridge, at Southbridge, Aug. 20 and 30.
Westfield, at West Springfield, Sept. 5 and 6.
Franklin, at Rowe, Sept. 12 and 13.
Warren, at Newport, R. I. Sept. 12 and 13.
Boston, at Cambridgeport, Sept. 19 and 20.
Old Colony, at Plymouth, Oct. 3 and 4.
Berkshire, at Pittsfield, Oct. 10 and 11.
Taunton, at New Bedford, Oct. 17 and 18.

WORCESTER BAPTIST ASSOCIATION.

The 19th Anniversary of the Worcester Association will be held with the church in Worcester, on Thursday, the 14th inst.—sermon by Br. J. T. Massey—Dr. J. B. Boomer his alternate.

MOSES HARRINGTON, Secy.
Leominster, Aug. 1, 1838.

LADIES' ANTI-SLAVERY SOCIETY.

The next meeting of the Worcester Ladies' Anti-Slavery Society, will be held at the house of Benj. B. Hill, Goldard's Row, on the 27th inst. (Thursday next) at 2 o'clock. Ladies friendly to the cause are respectfully invited to attend.

Worcester, Aug. 3.

MARRIED.

In Shrewsbury, July 17, by Rev. Geo. Allen, Mr. Thomas Rice to Miss Caroline C. Allen.

In Mendon, July 12, by Rev. Mr. Burdette, Mr. Charles Warner to Miss Eliza Bacon; July 19, Mr. Nelson Miller of Smithfield, R.I. to Miss Lydia Buxton of Uxbridge; July 23, Mr. Thomas J. Read to Miss Sarah A. Burton.

DIED.

In this town, on the 28th, Elmira Eliza, daughter of Jonathan Carr, aged 15.

In Bristol, Pennsylvania, on the 18th ult. Doct. John Frink, of Rutland in this state, aged 76. Doct. Frink was from his youth a practicing physician in his native town, and for many years resided extensively in the country. He was the last of three Doctors John Frink, Father, Son and Grand-son, who at one time were practicing together in R. The grand-son died first, while young—the son died about thirty years ago, an aged and venerable man. The survivor was at that period strongly inclined to infidelity, but was afterwards converted to Christianity, and in his old age took a lively interest in the progress of the truth. We learn that his sons, with one of whom he was at the time of his death, are worthy young men.

In West Boylston, July 28, Mrs. Hannah F. Lovell, aged 24.

In Holden, Miss Mary Wenzell, of Boston, aged 18.

In Clapville, (Leicester,) July 19, Mrs. Dorothy, wife of Mr. Seth Hartwell, aged 42.

In Grafton, July 8, Mrs. Detsy Meriam, aged 47.

In Hardwick, July 16, Asahel Billing, aged 100. He came to Hardwick when a small child, and resided 78 years on the same farm where his father lived. He had eleven children, all of whom arrived at the age of adults before there was a single death in the family. Only three children now survive. He was a Lieutenant in the revolutionary war, and engaged in the battle at the capture of Burgoyne's army. In his religious sentiments, he was strictly Evangelical. He made a public profession of his faith in Christ more than 70 years ago, and during this long period, maintained a consistent Christian character, and finally died in the faith he had professed, and with a firm hope of a glorious immortality.

In Warren, July 30, William Petnam, eldest son of Patten Rice, aged 3 years and 4 months.

At sea, on board the ship "Louise," bound to Canton, Nov. 15, 1837, Andrew Jackson Spurr, son of John Spurr, Esq. of Charlton, aged 18.

In Marlboro', July 25, Caroline E. daughter of Jonathan Rice, aged 17.

In Boston, Mr. William Eaton, of Fitchburg, a revolutionary soldier, in his 85th year.

YOUNG LADIES' SCHOOL, WEST BOYLSTON.

THE Fall Term of this school under the instruction of Miss E. E. Farnsworth, will commence on Monday, the third of September next. Instruction will be given in all the branches commonly taught in our High schools, including Latin and French.

TERMS. \$3 00 per Quarter.
Misses under 12, \$1 50 do.
Board can be had in good families on the most reasonable terms.

West Boylston, Aug. 1, 1838.

N. BLACKMAN,
No. 2 Goldard's Row, Worcester.
HAS on hand a general assortment of HATS and CAPS, suitable for all ages and persons, which will be exchanged for current money, farmers' produce, lambs' pelts, or WELL ENDOURED PROMISES.

July 20, 1838.

BIBLES! BIBLES!
DORR, HOWLAND & CO. have just received a large addition to their assortment of Bibles, of all sizes, Pulpits, with gilt edges; Family, Pew and Pocket,—some with 16 plates for 50 cents, and some without plates as low as 37 1/2 cents.

Worcester, July 20, 1838.

ANTI-SLAVERY BOOKS.
THOMAS & KIMBALL'S JOURNAL, an American Slave, Both editions.

Together with a variety of Anti-Slavery publications, for sale by
THOS. J. BAKER, Periodical Agent,
3 doors south of the U. S. Hotel, Worcester.
July 27, 1838.

LAW'S SERIOUS CALL.
ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others a cheerful and active life. It lays down in a particularly happy manner the mode and means adapted to the use of Bible Classes and Sunday School teachers, with fine engravings and a map. For sale by

DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

MALCOLM'S BIBLE DICTIONARY, explaining every important name, object, and term, in the Holy Scriptures; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with fine engravings and a map. For sale by

DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

POETRY.

There is so much of beauty and even eloquence in the following little poem of Mrs. Hemans, that we are sure it will delight the reader. But to let us add a thought—"God is Light"—the source of all that is glorious. To use the words of the great poet Milton—"The sunbeam is only the 'Bright effluence of bright Essence Incrcreate.'"

THE SUNBEAM.

Thou art no lingerer in monarch's hall;
A joy thou art, and a wreath to all—
A bearer of hope unto land and sea;
Sunbeam! what gift has the world like thee?

Thou art walking the billows, and Ocean smiles,
Thou hast touch'd with glory his thousand isles;
Thou hast lit up the ships and the feathery foam,
And gladden'd the sailor, like words from home.

To the solemn depths of the forest shades,
Thou art streaming on through their green arcade
And the quivering leaves that have caught thy
glow,
Like fire-flies glance to the pools below.

I look'd on the mountains—a vapor lay
Folding their heights in its dark array;
Thou brokest forth—and the mist became
A crown and a mantle of living flame.

I look'd on the peasant's lowly cot—
Something of sadness had wrapt the spot;
But a gleam of truth on its casement fell,
And it laugh'd into beauty at that bright spell.

To the earth's wild places a guest thou art,
Flushing the waste like the rose's heart;
And thou earnest not from thy pomp, to shed
A tender light on the ruin's head.

Thou tak'st through the dim church-aisle thy way
And its pillars from twilight flash forth to day,
And its high, pale tombs, with their trophies old,
Are bathed in a glow of burning gold.

And thou turnest not from the humblest grave,
Where a flower to the sighing winds may wave,
Thou scatter'st its gloom like the dreams of rest,
Thou sleepest in love on its grassy breast.

Sunbeam of Summer! oh! what is like thee?
Hope of the wilderness, joy of the sea!
—O'er things is like thee, to mortal given,
The faith touching all things with hues of Heaven.

WOMEN AS PETITIONERS.

Mr. Adams. Well, relevant or irrelevant, I was saying that one-sixth of the people of the United States have, by a resolution of this House, been deprived of the right of petition guaranteed to the people of the United States by the Constitution.

I now come to a much more numerous class. In doing so, I shall be obliged to refer to the first petition on the subject of annexation; it was presented by me, and, on presenting it, I moved its reference to a select committee, but the Chairman of the Committee on Foreign Affairs immediately claimed that it should be referred to them.—I was from 223 women of Plymouth, and was couched in the following words:

To the House of Representatives of the United States:
The undersigned, women of Plymouth, (Mass.), thoroughly aware of the sinfulness of Slavery, and the consequent impolicy and disastrous tendency of its extension in our country, do most respectfully remonstrate, with all our souls against the annexation of Texas to the United States, as a slaveholding territory.

This is the whole of the petition. Every one of the signers is, I presume, a mother, a wife, a daughter, or a sister of some constituent of mine. Personally the petitioners are unknown to me.

On the same day, I presented a second petition, which was included under the operation of the same resolution of the House. It is from 159 men and 192 women, all of Hanover, in the County of Plymouth. The men, I presume are all my constituents; the women stand, I presume, in the same relations to them as did those I last referred to other constituents of mine. This petition is still shorter than the last.

To the Senate and House of Representatives of the United States:
The undersigned, citizens and inhabitants of Hanover, Plymouth County, in the State of Massachusetts, respectfully pray your honorable body promptly to reject all proposals for the annexation of Texas to this Union, from whatever source they have come.

The first was entirely from women: this is part from men, and part from women, more than half of the signers being of the female sex. I will not ask whether it is the judgment of this house, but whether it is the sobriety judgment of the people of these United States, that the right of petition itself is to be denied to the female sex? To women? Whether it is their will that women, as such shall not petition this House? Let me not misrepresent this House, or the chairman of the committee from whom the report on the Texas memorial comes. I will read a passage or two from the speech of the Hon. gentleman (Mr. Howard) who introduced that report. He said:

"As to the numerous petitions of individuals remonstrating against the annexation of Texas, he supposed that these persons would be satisfied as long as Texas remained out of the Union, and at all events, until she again expressed a desire to come in. Many of these petitions were signed by women. He always felt regret when petitions thus signed were presented to the House relating to political matters. He thought that these females could have a sufficient field for the exercise of their influence in the discharge of their duties to their fathers, their husbands, or their children, cheering the domestic circle, and shedding over it the mild radiance of the social virtues, instead of rushing into the fierce struggles of political life. He felt sorrow at this departure from their proper sphere, in which there was room for the practice of the most extensive benevolence and philanthropy, because he considered it discreditable, not only to their own particular section of the country, but also to the national character, and thus giving him a right to express this opinion."

Yes, sir, he considered it "discreditable,"

not only to the section of country whence these memorials come, but discreditable to the nation. Sir, was it from a son—was it from a father—was it from a husband, that I heard these words? Does the gentleman consider that women, by petitioning this House in favor of suffering and of distress, perform an office "discreditable" to themselves, to the section of country where they reside, and to this nation? I trust to the good nature of that gentleman that he will retract such an assertion. I have a right to make this call upon him. It is to the wives and to the daughters of my constituents that he applies this language. Am I to consider their conduct in petitioning this House as a discredit to that section of the Union and to their country? Sir, if there is any thing in which they could do honour to their country, it was in this very act. He says that women have no right to petition Congress on political subjects. Why, sir, what does the gentleman understand by "political subjects?" Every thing in which this house has an agency, every thing which relates to peace, and relates to war, or to any other of the great interests of society, is a political subject. Are women to have no opinions or action on subjects relating to the general welfare? This must be the gentleman's position. Where did he get it? Did he find it in Sacred History? In the account which is given of the emigration of a whole nation from the land of Egypt, under the guidance of Moses and Aaron? What was the language of Miriam, the prophetess, when, after one of the noblest and most sublime songs of triumph that ever met the human eye or ear, it is said—

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing yet to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea."

Sir, is it in that portion of Sacred History that he finds the principle that it is improper for women to take any concern in public affairs? This happened in the infancy of the Jewish nation—in its very formation as such.—But has the gentleman never read or heard read the account which is given, at a later period, of the victory of Deborah? And Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Bethel, in Mount Ephraim; and the children of Israel came up to her for judgment."

Has he never read that inspiring cry—
"Awake, awake, Deborah; awake, awake, utter a song; arise Barak, and lead thy captivity captive, thou son of Abimeu!"

Is the principle recognized here, that women have nothing to do with political affairs? No, not so much as even to petition in regard to them. Has he forgotten the deed of Jael, who slew the dreaded enemy of her country, who had so often invaded and ravaged it? Has he forgotten the name of Esther, who by a petition, saved her people and her country?

"Then said the King unto her, What is thy petition, Queen Esther? and what is thy request? It shall be given thee to half of the kingdom."

Sir, I might go through the whole of the sacred history of the Jews, down to the advent of our Saviour, and find innumerable examples of women, who not only took an active part in the politics of their times, but who are held up with honor to posterity because they did so. I might point him to the names of Abigail, of Huldah, or Judith, the beautiful widow of Bethulia, who in the days of the captivity slew Holofernes, the commanding general of the King of Babylon. But let me come down to a happier age under the gospel dispensation of the new covenant.

Since I was last upon this floor addressing the House on this subject, it has been my fortune to hear a discourse on perhaps the greatest miracle ever performed by our Saviour while he was on earth—I mean the raising of Lazarus from the dead; and I could not but be struck by the remark of the preacher, a gentleman unknown to me, that the Saviour performed this stupendous miracle at the petition of a woman! If gentlemen will consult the sacred record, they will find that the fact is so.

But now to leave sacred history, and go to profane history. Does the chairman of the committee find there that it is "discreditable" for women to take any interest or any part in political affairs? Let him read the history of Greece. Let him examine the character of Aspasia, and this in a country where the conduct and freedom of woman were more severely restricted than in any modern nation, save among the Turks. It was in Athens, where female character had not that full development which is permitted to it in our state of society. Has he forgotten that Spartan mother, who said to her son when going out to battle, "My son, come back to me with thy shield, or upon thy shield?" Can he have forgotten the innumerable instances recorded by the profane historians, where women distinguished, nay, immortalized their names, by the part they took in the affairs of their country?

BRIEF NOTICES OF THE PROGRESS OF THE CAUSE OF ABOLITION IN THE UNITED STATES.

One of the finest spectacles presented to the observation in modern times, is the VOLUNTARY ASSOCIATION, of individuals for the universal abolition of slavery and the slave trade. In England, France and Brazil, societies exist for the accomplishment of these noble objects; but in no country in the world has the abolition cause ever assumed so sublime an attitude as in the United States of America at the present time. There it has to contend, unaided and alone, with the spirit of despotism, entrenched behind the most cruel and oppressive laws, and backed by public opinion and brute force. The executive government of the country is against it; the president of the mighty republic, the democrat Andrew Jackson himself, being a slaveholder. The power of the legislature is against it. Senators and representatives, with but few exceptions, have determined to crush it, and are only restrained from passing the most tyrannical laws by the fear the fathers they would force for others, might, by an act of retribu-

tive justice, be fastened on themselves. The great bulk of Christian professors are against it. They either maintain a guilty silence on the great iniquity of the land, or openly range themselves on the side of the oppressor, and participate in his sin. The power, the wealth, the influence, and the passions of the multitude being against them, the abolitionists of America have to endure the unmitigated storm of popular fury and indignation. In the north they are mobbed, their persons injured, and their property destroyed. In the south they are scourged, mutilated, and put to death without mercy and without law; but, strong in the righteousness of their cause, in the truth of their principles, in the purity of their motives, in the patriotism and Christianity of their object, in the prayerful and persevering spirit in which it is pursued, and, above all, in the promised blessing of God, they look for a triumph and speedy issue to their labors. Already the little one has become a thousand, and the small one a strong nation. Their appeals to the judgments, consciences, and hearts of the people are irresistible. With the Bible in one hand, and the declaration of independence in the other, they plead the cause of two millions and a half of their fellow-men, oppressed and down-trodden—robbed and spoiled—tortured and slain, to gratify the lust of gold and the love of domination. And they have pledged themselves before God, and to each other, "whether they live to witness the triumph of justice, liberty and humanity, or perish untimely as martyrs in this great, benevolent, and holy cause," to cease their labors only with their lives.

In December, 1833, the "AMERICAN ANTI-SLAVERY SOCIETY" was formed at Philadelphia, fifty-two delegates, representing the abolitionists in ten of the free States, being present. Tokens of the divine approbation were not wanting in their assembly. In the holy and arduous work they contemplated, their hearts were knit together as the heart of one man, and unity of counsel and action was the result.

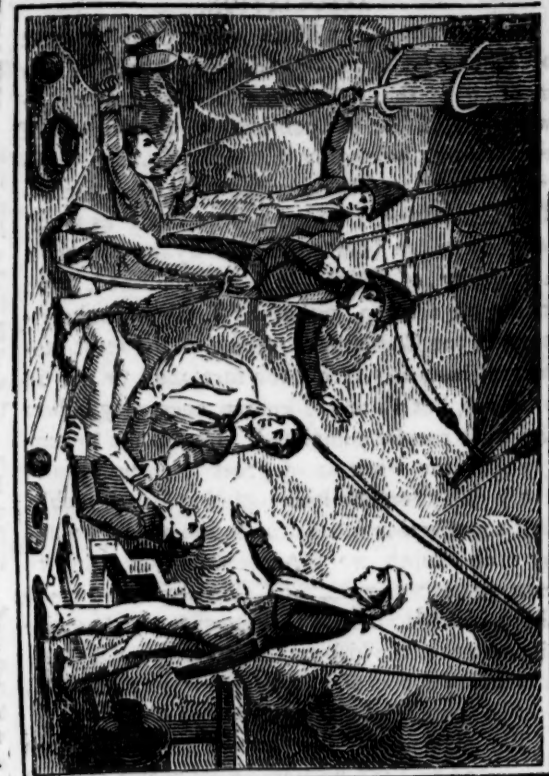
On the 6th of May, the following year, the Society held its first anniversary in New York. During the five months which intervened between the formation of the Society and its anniversary, 25,000 copies of a monthly publication (*The American Anti-Slavery Reporter*) were printed, and from 2000 to 3,000 gratuitously distributed. The Committee reported that "protracted discussions had been held in a great number of places, with decided advantage to the cause of abolition; and that three colleges, viz., *Hudson, Ohio, the Oneida Institute, and Lane Seminary*, had been won over to its support. The circumstances connected with the address of the latter institution to Anti-Slavery principles, were singularly interesting. The students there were about 100 in number, many of whom were the sons of slaveholders, and one of them was a slaveholder himself. After *eighteen evenings' discussion*, all with the exception of five or six men from the north, signed the constitution of the Anti-Slavery Society, and have since voluntarily withdrawn from the seminary rather than abandon their principles. Several of these gentlemen are now among the most talented and untiring advocates of the oppressed slave.

The disinterested attempt of Miss Prudence Crandall to impart education to young females of color of respectable parents, deserves honorable mention. This lady opened a school for their instruction in the higher branches of female accomplishment, at Canterbury, in Connecticut. The prejudice which existed against the unfortunate class of persons to which they belonged, was called into activity by this circumstance. There were meetings of the selectmen and inhabitants called, at which the most disgraceful resolutions were passed. Miss Crandall was first entreated to abandon her school, and then threatened with their vengeance if she did not comply with their request. One of her pupils was brought before the magistrates, as an intruder into the town, and sentenced, under the old law, to be fined; and in default of payment, to receive ten lashes on her bare person! The tradesmen of the town refused to supply her school with necessities, and the apothecaries with medicines, for the use of her pupils. The windows of her house were broken; her friends shamefully assailed; and every annoyance which a malignant ingenuity could devise was resorted to, to compel her to abandon her laudable intention. After having herself been prosecuted, cast into prison, and harassed in various ways, she was finally obliged to yield to the rancorous hostility of her persecutors, or rather to the wicked prejudice against color in which they indulged.

Among the many powerful and eloquent addresses delivered at the anniversary meeting, perhaps the most thrilling was that of Mr. James A. Thome, of Kentucky. That gentleman had been surrounded from earliest infancy with all the appalling incidents of slavery, and was well qualified to bear testimony to its true character. After having depicted the sufferings of the slaves—"Sufferings inconceivable and unnumberable—anguish, from mind degraded—hopelessness, from violated chastity—bitterness, from character, reputation and honor annihilated—unmingled wretchedness, from the ties of nature rudely broken and destroyed—the acutest bodily torture in every muscle and joint—groans, tears, and blood—lying for ever 'in perils among robbers, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.'" Mr. Thome proceeded to unfold the moral horrors of the prison house. "But the poor slave—no ties of sacred home thrown around them—no moral instruction to compensate for the toils of the day—no intercourse, as of man with man. . . . The slave, thus cut off from all community of feeling with their masters, roam over the village streets, shocking the ear with their vulgar jestings and voluptuous songs, or opening their kitchens to the reception of the neighboring blacks, they pass the evening in gaming, dancing, drinking, and the most obscene conversation, kept up until the night is far spent, then crown the scene with indiscriminate debauchery! Where do these things occur? In the

kitchens of church members and elders. . . . "Let me be understood here. This pollution is the offspring of slavery; it springs, not from the character of the negro, but from the condition of the slave." *Savery in America.*

CHILD'S DEPARTMENT.



WAR.

The following narrative, showing some of the horrors of war, we extract from the "Adventures of a French soldier," written by a distinguished advocate of the cause of Peace.

The Spanish and French fleets sailed together, out of the harbor of Cadiz, Oct. 21st, 1805, and engaged the British fleet, off Cape Trafalgar. Robert's ship began the action, by firing a broadside into the ship of the British admiral, Lord Nelson, called the Victory. "The British vessel returned the fire, and, at the same moment, there began, along the whole of the two lines, a fire of artillery, which was not to cease, except by the extermination of one of the squadrons. Already cries of suffering and death were heard on the decks of the Redoubtable. By the first discharge, one officer and more than thirty soldiers and sailors were killed and wounded. This was the first time Robert had been in action, and an emotion, he had never felt till now, made his heart beat violently. All the men in the main-top had been killed, when he was ordered, with two sailors and four soldiers, to occupy their places. While they were going aloft, the cannon balls and grape shot showered around them, struck the masts and yards, knocked large splinters out of the rigging, and wounded pieces. One of his companions was wounded by his side, and fell from the height of thirty feet upon the deck, where he broke his neck."

When he reached the top, he saw "for more than a league extended, a thick cloud of smoke, above which, was discernable a forest of masts and rigging. Thousands of flashes penetrated this cloud, and a rolling noise, similar to the sound of continued thunder, but much louder, rose from its bosom." He was left alone in the top; his comrades had all been killed or wounded. He looked at the two vessels engaged. "The smoke which enveloped them was disengaged for a moment, and returned thicker at each broadside. The two decks were covered with dead bodies, which they had not time to throw overboard. The captain was wounded. He saw on the poop of the English ship, a man with one hand, gorgeously decorated with stars, orders and garters. It was Admiral Lord Nelson. Robert fired off his gun, and he supposed, killed Nelson. The fire ceased for a while, on board the English ship, but was soon renewed with redoubled fury. Another English ship engaged the Redoubtable, and another French ship the Victory, so that the two ships were firing on both sides at once, and probably many men were killed, or wounded, by the balls of their own countrymen. There was then seen a sight, hitherto unexampled in naval warfare, and not since repeated—four ships all in the same direction, touching each other, dashing one against another, intermingling their yards, and fighting with a fury which no language can express."

"Amidst nearly four hundred pieces of cannon, all firing at one time in a confined space—amid the noise of balls, which made furious breaches in the side of the Redoubtable—among the splinters, which flew in every direction with the speed of projectiles, and the dashing of the vessels, which were driven by the waves against each other, not a soul thought of any thing but destroying the enemy, and the cries of the wounded and dying were no longer heard. The men fell, and it, they were no impediment to the gun, one of their companions pushed them aside, with his foot, to the middle of the deck, and, without uttering a word, placed himself with concentrated fury at the same post, where he soon experienced a similar fate." What a heart-rending scene!

"In less than half an hour, the Redoubtable, without having hauled down her colors, had in fact, surrendered. Her fire had gradually slackened, and then ceased altogether. The mutilated bodies of Robert's companions encumbered the two decks, which were covered with shot, broken cannon, matches still smoking, and broken timbers. One of the thirty-six pounders had burst toward the close of the contest. The thirteen men, placed at it had been killed by the splinters; and were heaped together around the broken carriage. Not more than one hundred and fifty men survived out of a crew of more than eight hundred, and most of these were more or less severely wounded. He says, 'I went over the ship where every part presented a prospect of desolation. Calm despair was painted on the countenances of those who had escaped from this terrible scene. Among the dead, I saw the ill-fated Rynbaud, the friend of my infancy. At the utmost, he was not more than eighteen. His sword had been broken in his fall, he was wounded, by a chain shot, in his right breast, and fell against the wheel of a cannon. The disordered state of his features indicated that his suffer-

ings had been great. His disfigured remains inspired me with painful reflections, and brought to my mind a host of bitter recollections. I left the spot, and I must confess, that my eyes filled with tears. I had not yet been able to acquire that indifference, which a soldier displays, from a constant habit of witnessing similar scenes. War hardens the heart and blunts the feelings; and the time will come, when Robert will think no more of killing a man, than a butcher does of killing a calf. He must do that, or never become a brave soldier. Before a man can delight in war, he must put off all feelings of humanity, and all the Christian graces, particularly 'the ornament of a meek and quiet spirit,' which is worth infinitely more than the ornament of an epaulet."

MISCELLANY.

INFLUENCE OF FACTORIES.

The New Hampshire Medical Society held its annual meeting in this town on the 5th and 6th of June, at which time the important subject heading this article was taken up, as will be seen from the following extract from their records:—

"A highly interesting report was read by Professor Mussey, upon the influence exerted in our manufacturing establishments, upon the operatives in them as regards their health, morals and religion. This subject has been under the investigation of committee, of which Dr. Mussey was chairman, for two years past, and much valuable information was obtained on the subject. It is expected the report will be published, in which it will be seen why so many of our daughters who leave their homes in health and vigor, so soon return pale and sickly to sink into a youthful and untimely grave!"

This is a subject that ought to interest the public generally, and we hope the report will soon be published and widely circulated.—*N. H. Baptist Register.*

UP HILL WORK. Such generally is the business of conducting religious Newspapers. Bro. Johnson, the publisher of the Cross and Journal, gives the receipts and expenditures of that paper from Aug. 18-22, to the present time, being five years ten months. After all he has received from subscribers, and considerable as donations from friends for the support of the paper, he has experienced a loss of five thousand six hundred and forty-four dollars and twenty-two cents! He has made no charge for his own time. Towards this sum there is now due from subscribers about four thousand dollars, but a small part of which is considered good, a fact not very creditable, to be sure, to the religious integrity of our brethren in Ohio. Cannot the 15,000 Baptists in that State sustain a good paper?

THE DEER OF SUSSEX AND THE BIBLE. To a deputation of Dissenters who waited on His Royal Highness, in London, he thus expressed himself:—"Gentlemen, I am now 65 years old, 35 of these I have spent in indisposition. Gentlemen, that sobs a man, that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will find in some measure inspired by it." Bro. H. Chav's Babel Library contains 1500 Bibles in different tongues and editions, and estimated to be worth £10,000 to £20,000.

RELIGIOUS EDUCATION. Parents abound to employ an instructor who will not educate their children religiously. To commit our children to the care of ignorant persons, is to commit lambs to the care of wolves.—N. sober man can lay his hand on his breast, when he has placed his children under the guidance of an irreligious teacher, and say, that he has done his duty, or feel himself innocent of the blood of his child. No man will be able, without confusion of face, to recount this part of his conduct before the bar of the final Judge.—*President Dwight.*

MASSACHUSETTS. There is a great deal of cost overy in Massachusetts in relation to a law passed at the last session of the Legislature prohibiting the sale of ardent spirit in any quantity less than 15 gallons, by all persons except licensed apothecaries. The druggards and tipping temperance men are cut off at once from their accustomed drains, and they are inclined to make a great outcry about it. The constitutionality of the law has been called in question, but the legal authorities have decided in favor of its validity. When they get over their excitement and become rational, they will find this temperance law of more real service to the citizens of that state than every other statute which has been enacted for the last ten years.—*[White Mt. Eagle.]*

A late law of Congress provides, that the widows of those who were in the revolutionary army, and who were married before January, 1794, and are now widows, shall receive a pension for five years from March 4th, 1834, equal to the pay or pension to which their husbands would have been entitled, if living, under the act of 7th June, 1832.

DEATH FROM DRINKING COLD WATER. At this season of the year, we read in our papers accounts of sudden deaths, which are directly traced to the free use of cold water. Happening, on a journey of some hundreds of miles in this extreme weather, to mention the subject, a respectable man, who sat by my side in the stage, replied, "No man who does not drink ardent spirits, can kill himself by drinking cold water." He then added, "I carry on the mail business in the town of T—, in the state of New York, and employ thirty or forty men constantly, all of whom are strictly temperate men, and they go to a spring of cold water that comes up in my building, and drink freely when heated over the fire—sometimes taking a quart of water at a draught, and no man was ever injured by it, and my life for it, none but spirit or wine drinkers are ever hurt by drinking cold water." *Boston Courier.*

ANTI-SLAVERY ALMANAC FOR 1834.—This important publication will soon make its appearance, neatly printed, with a cover. Its calculations are adapted to all the northern States. Great pains have been taken to store it with well authenticated Anti-Slavery facts and well considered replies to objections. Now is the time to make arrangements for the thorough supply of your own town and country. *Human Rights.*

Old potatoes, it is said, may be made as good as new by paring them and soaking them two or three hours in cold water previous to boiling.

BOOKS PUBLISHED BY DORR, HOWLAND & CO. WORCESTER, MASS.

Bible in Miniature, with 25 engravings, Cumming's Spelling Book, by A. T. Lowe, Columbian Class Book, by A. T. Lowe, Easy Lessons for Infant Classes in Sabbath Schools, by the author of the Infant School Manual, 3d edition.

Goodwin's Town Officer, 4th edition, edited by B. F. Thomas, Esq. Infant School Manual, by Mrs. Howland, 8th edition.

My opinion has been requested respecting the "INFANT SCHOOL MANUAL," which I very cheerfully give, because it is a work of great merit. The fact that it has passed the sixth edition is the strongest recommendation an author need desire concerning its deserved popularity. *ROBERT'S VAUX.*

Philadelphia, 10 mo. 22, 1834. Lessons for Infant Sabbath Schools, by Henry J. Howland, 2nd edition. Price reduced. New England Sheriff, by I. Goodwin, Pond's Murray's Grammar, 12mo.

Pond's Murray's Grammar, 12mo. 30 cuts, From the Preceptor of Leicester Academy. Having for the last year or more, made use of Pond's Murray's Grammar, with the opportunity of comparing it with most of the others in common use, we unhesitatingly give it the preference to such, and recommend it as a thoroughly adapted to facilitate both the beginner and the more advanced pupil, in acquiring the principles of the English language. *J. L. WRIGHT, LUTHER HAVEN.*

Leicester Academy, Nov. 7, 1835. From Rev. David Austin, Principal of Monson Academy, Nov. 23, 1835. Pond's Murray's Grammar has been used for some time as a text book in Monson Academy, and I am fully impressed with its excellence. It contains every thing which is necessary for beginners to know, in relation to the rudiments of the English language, methodically and progressively expressed. I can commend it with the utmost confidence to school committees and teachers.

Pope's Essay, 12mo. bound. Questions on the Acts, for Sabbath Schools, by J. Longley: with a Map illustrating the Travels of the Apostles. Rewards of Merit, new steel plate, 6 on a sheet, Rewards of Merit, copperplate, 15 on a sheet, Rewards of Merit, wood cuts, hymns on the back, 15 on a sheet.

Second Class Book, by A. T. Lowe, From Rev. Leonard Young, D. D. Andover, Mass. An examination of your Second Class Book has fully satisfied me that, in regard to style, etc., and authors, the selection is made with judgment and taste. The book is, in my opinion, well adapted to the age, and the youth to our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. *L. W. CHES.*

Sabbath School Register, by Rev. Jonathan Goodwin, D. D. At a meeting of the Board of Christian Education of the New School District, Worcester, Aug. 2, 1830. It was voted unanimously, that the Sabbath Register prepared by Rev. Mr. Goodwin, at the request of said board, having been in several years in successful use in the District, is found to be of great utility in securing the attention of teachers and pupils, and rendering the examinations more pleasant and satisfactory. It is therefore recommended to general use.

By order of the Board, A. D. FOSTER, Sec'y. Sabbath School Register and Class Book, by Rev. Dr. Goodwin, improved edition, From Rev. Amos A. Colburn.

I should rejoice to see this book in all our Sabbath Schools, as it contains, in a concise and interesting manner, a complete history of the schools, and furnish the necessary information to the teachers, and to the youth to our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. *L. W. CHES.*

Who's Atton may, 8 copperplates. In addition to the above, they have constantly for sale a general assortment of School, Theological and Miscellaneous B O O K S, which they offer on the most favorable terms, by the quantity or single.

Also, a great variety of Books for Sabbath School Libraries, Question Books, &c.

HINTS FOR THE YOUNG. ON A SUBJECT RELATING TO THE HEALTH OF BODY AND MIND. RECOMMENDATIONS.

From the Boston Journal and Surgical Journal. Weeks, Jordan & Co. have republished from this Journal a small tract of sixty pages, entitled "Hints to the young," on a subject relating to the health of the body and mind, with additional by the author. At the time the chapters appeared, they were extensively circulated and read with deep interest by the profession. The subject of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who are ignorant of the nature of the various modes in which the mind is impoverished by solitary views, and the body broken down by irregular life under the uncontrolled dominion of the passions. The single circulation of one page, they were extensively circulated and read with deep interest by the profession. 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